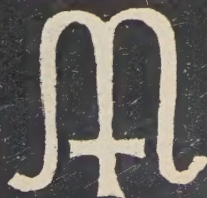
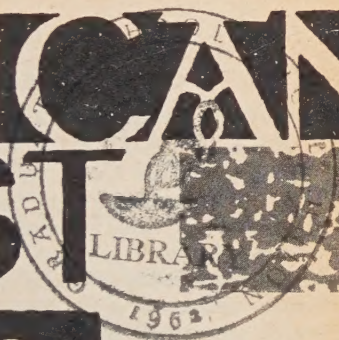


THE  
ANGLICAN  
DIGEST

III QUARTER A.D. 1977



*Ye shall . . . pray for the ministers of God's Holy Word and Sacraments*

## A PRAYER FOR THE AUTUMNAL EMBER DAYS

*Being the Friday and Saturday*

*after Trinity XV, or, respectively,*

*in this Year of Grace, 23 and 24 September*

**A**LMIGHTY God, who by thy Son Jesus Christ didst give commandment to the Apostles that they should go into all the world, and proclaim the Gospel to every creature: Grant, we beseech thee, to those whom thou hast called into thy Sacred Ministry, a ready will to obey thy Word; and fill them with a hearty desire to make thy way known upon earth, thy saving health among all nations; through Jesus Christ our Lord. *Amen.*

[NOTE: The Ember Days, not being fixed, are governed by the Table of Precedence, so that on 21 September, the Feast of St. Matthew, Apostle and Evangelist, is to be celebrated rather than Ember Wednesday, which is only to be commemorated.]

A Christian is—

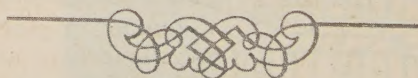
A Mind — through which Christ thinks;

A Heart — through which Christ loves;

A Voice — through which Christ speaks;

A Hand — through which Christ helps.

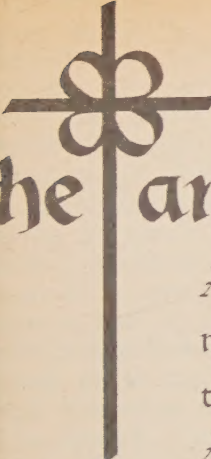
—A parish bulletin (Diocese of Louisiana)



*The cover design is by Tom Goddard*

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# the anglican digest

A quarterly miscellany  
reflecting the words and work of  
the faithful throughout the  
Anglican Communion.

## VALIDITY & INTENTION

WHEN the Bishop of New York ordained a practicing Lesbian he made the claim, "This is the first time an acknowledged homosexual has been admitted to the priesthood," and when he laid hands upon a sister of the Order of St. Helena he said "At last a nun has been made a priest in the Holy Catholic Church."

Anybody who is solidly grounded in the faith knows that those ordinations were not real ones. Neither woman became a priest, and the actions were not those of the Holy Catholic Church. Because of his

actions the Bishop of New York is no longer a bishop — or even a member, of the Holy Catholic Church: that is a fact, not an opinion.

As a result of such actions in New York and in other dioceses, a number of priests and congregations have quietly broken with their bishops over those things that are essential to a priestly ministry: confirmation, ordination, and the fellowship of the altar.

The General Convention Church which created itself in 1976 offers the assurance of none of those essentials: it fails



to teach the Catholic faith and it has failed to maintain apostolic order. Solid Anglicans, who are accustomed to a coin with two beautifully minted sides, find the General Convention Church to be no-faced: it is an imperfectly-minted coin and it fails to ring true; it is, as it were, a slug.

The unwisdom of the General Convention's actions becomes apparent when we realize that nullity — if it applies, must affect not only those few women who will be ordained, but every one of the bishops who will have ordained them, and the Church itself. Excepting for those priests and people who have held out against the heresy, the entire structure of ministry and succession will have been rendered invalid by those ordinations. The matter is further clouded by the General Convention's refusal to give any ordinance and the right of conscience concerning women's orders — so that any new priest, regardless of who ordains him, can be said to have a defective intention for his ministry and sacraments. By his very vows he will have locked himself into a system that was not instituted by our Lord.

In rebuttal we are likely to hear the protests that only Baptism and Holy Communion were ordained by Christ, and

that Holy Order is either "state of life allowed in the Scriptures" or "of the corrupt following of the Apostles". That has been the traditional Protestant stance, incorporated in the Articles of Religion (BCP, p. 607). Actually, Holy Order is a minor sacrament only in that it is not in all cases required for salvation. Certainly it was instituted of Christ and practiced by the first generation of the Church, and in a priestly Church it must be the stem for all the other sacraments. As one could expect — because of the critical importance of legitimacy — there are more references in the New Testament to Holy Order than to any other sacrament.

We are thus dealing with two related matters — validity and intention. Since the reality of one depends upon the presence of the other, let us deal with intention first. A proper intention, in every priestly act, demands the doing of what our Lord requires. We have no power either to create grace or to exact it of God; to think otherwise is a temptation to witchcraft. If however, we offer the ministry and the sacraments that Christ intends — in His way and for His purposes — they cannot and will be a means of grace.

It is to the point, then, to remind ourselves that the ordination of woman is not off

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Christ's institution or intention, and that can surely be justified by the facts — and it is upon the facts that we must draw our conclusions. That a female priesthood would be defective is witnessed both by Scripture

and universal Tradition. Its truth continues to be witnessed by ecumenical consensus, even in this "liberated" generation.

To go further with the matter of grace: it is only because we cannot create it that we

must be absolutely obedient to Christ when we use the sacraments which He has given us, and it is only because we can be the means of *means* that we plead His intention in the administration of those rites. In doing the Eucharist, for example, we thrice remind the Father that we are acting in conformity to Jesus' commandment — once in describing His institution of the Liturgy, once in venturing to reenact it, and once in speaking of our readiness to receive His Body and Blood (BCP, pp. 80 and 81). Similarly, it would be absurd to reenact the Sacrament of the Holy Order without reminding ourselves that that ministry is of Christ's institution and that we are acting in accordance with His will.

All that has been said suggests that if, in our sacraments, we do not do what Christ did and requires us to do, our sacraments are null: they convey no grace; they are mere symbols instead of reality. It can be said, also, that if we do not follow Christ's intention in all our sacraments, our ministrations are of none effect. It is not possible to have a Christian intention for one and a pagan intention for another. To be members of the Holy Catholic Church we must have Jesus' intention for all. In that we are like the Israelites of

the Old Testament, where because God is One, the Law is one, and to break the Law in one point was regarded as breaking it in all.

We come at last to the doctrine of nullity — something that is easily comprehended in its relation to marriage. Both Church and State have always agreed that there are some impediments that will make any marriage invalid: they include bigamy, incest, impotence, and homosexuality. The Church goes far beyond the State, however, in its insistence that Holy Matrimony can be terminated only by death. Such is God's declared intention. For a bride and couple not to will a lifelong union is in itself an impediment to that marriage — as is ignorance of God's intent.

The critical thing in Holy Order, as in Holy Matrimony, is to know what God requires and to will what He wills. Not to have knowledge of His law is in itself an indication of nullity; it explains why the Church must define and teach for every generation what the Bible can only set forth and confirm. Not to have that will is equally an impediment. As touching doctrine, it is the beginning of heresy. As touching ministry and sacraments, it is the beginning not only of schism, but of nullity itself. It



is to cross the dividing line between the real and the make-believe.

There is only one thing to add: a bride and groom are themselves the ministers of their sacrament; evidence of nullity in their marriage will not necessarily affect the orders of the priest who blesses their union. When a bishop ordains a woman or a practising homosexual, however, it is a sign of defective intent on the part of the ordinary as well as of the ordinand. God has never yet declared that we should ordain a woman, nor has He suffered us to ordain an unrepentant sinner.—Taddled from a parish priest (Diocese of Newark)



## BY WILL AND DEED

★ The Church Pension Fund (established to assure support for all active clergymen when aged or disabled, and upon their death for their widows and minor children, and which includes four affiliated corporations, among them the Church Hymnal Corporation, a publisher of the Book of Common Prayer and *The Hymnal*, 1940) is the beneficiary of \$450,000 from the estates of Mr. (approximately \$100,000) and

Mrs. (approximately \$350,000) Harold A. Short, of Baltimore, Diocese of Maryland. The legacy came originally to Mrs. Short (Louise Guiraud) from an uncle and aunt, Mr. and Mrs. Alexander Shepard of Shepardstown, West Virginia, who had raised her from the age of ten. When the Shepards died childless, Miss Guiraud inherited all their wealth, engaged an architect to build her a house in Shepardstown, and then married him; subsequently they moved to Baltimore where they were members of St. Paul's Parish for many years.

★ St. Augustine's College (co-ed, founded 1867), Raleigh, North Carolina has received a grant of \$50,000 from the Pew Memorial Trust for renovation of its Cheshire Building.

★ Christ Church Parish, River Forest (Diocese of Chicago), Illinois, has received \$15,000 from the estate of Mrs. Norman Glantz; both the Glantzes were active members of the parish and diocese.

★ The General Theological Seminary (founded in 1817) New York City, has received over \$62,000 in bequests in recent months.

★ In 1976, Christ Church Parish, Hackensack (Diocese of Newark), New Jersey, received \$25,000 from the estate of Gladys Rust Duffy, a retired

high school teacher of English literature and a communicant, with the proviso that the parish would receive, in addition, a fourth of the residue of her estate; the additional bequest, recently received, amounted to more than \$28 000.

★ In recent months, St. Mary's School (for Indian girls, grades 5 through 12), Springfield, South Dakota, has received some \$40,000 in gifts and bequests, over \$25,000 of which came from the Daughters of the American Revolution.

★ St. Paul's Parish, Alton (Diocese of Springfield), Illinois, received \$25,000 from the estate of Mrs. Spencer Olin, a communicant for many years, swelling the total of bequests for last year to \$33,000.

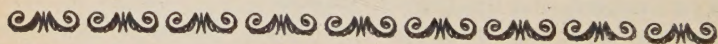
★ St. Mary's School (boarding and day, grades 7-12, now co-ed), a traditional preparatory school for the past 108 years, in Peekskill, Diocese of New York, has met the challenge gift of DeWitt Wallace, a

founder of the *Reader's Digest*, by raising over \$150,000 to meet his proffered \$50,000 for scholarships to students of middle-income families; total gifts and pledges by the deadline set by Mr. Wallace amounted to more than \$184,000, bringing the grand total to \$234,000.

★ St. Matthew's Parish, Evanston, in the Diocese of Chicago, is the recipient of an anonymous bequest of \$150,000.

★ The Diocese of Lexington has chosen five eastern and central Kentucky homes for the aged as recipients of some \$425,000 received by the Diocese in a bequest from the late Ethel G. Cheairs, a communicant of Emmanuel Church, Winchester.

★ Voorhees College (founded 1897, co-educational, and a member of the Association of Episcopal Colleges), Denmark, South Carolina, recently received from the Kresge Foundation \$50,000 for construction and renovation.



### *Thoughts after reading John Keble;*

At times of spiritual dryness, when God seems far away, when prayers and fervor seem impossible to us, we should not blame ourselves, rather we should consider such aridity a blessing from God for our spiritual development. He knows, as all spiritual directors do, that the usual tendency is to berate oneself for such a state of affairs, and thus lose any benefit that might be derived from it.

—Submitted



# ST. MARTIN OF TOURS, BISHOP AND CONFESSOR

ONE of the patron saints of France, Martin of Tours was born about 316 in what is now known as Hungary. He is called the "Apostle to Gaul" because of his extensive missionary work there, but he also enjoyed wide popularity in Britain. His father was a military tribune in the army of Emperor Constantine, who during the course of his military assignments, moved his family to Italy, where Martin grew up. Although his family was pagan, Martin became a Christian catechumen (a student of Christian doctrine and discipline) at the age of ten; when he was fifteen, Martin was conscripted into the Roman army, but is said to have maintained a consistent Christian character throughout his military career.

The best known story about Martin comes from that period of his life: one severe winter day Martin met at the gate of Amiens a poor man, who, with no clothes to shield his emaciated body from the piercing cold, was imploring the charity of those passing by. Martin was shocked at the beggar's condition, but he had already parted

with his last coin in another act of charity. Determined, however, to do what he could, he held out his ample military coat, and having cut it in two with his sword, gave half to the beggar and kept the other half for himself. Shortly afterwards, Martin had a dream in which he saw our Lord clothed in the cloak, again made whole, and heard Him say, "Martin hath clothed Me with his garment". Martin was so encouraged by his dream that he immediately asked for Baptism; he was eighteen years old at the time. (The spirit of sharing was characteristic of Martin's entire life.) He then sought release from military service, saying, "I am Christ's soldier; I am not allowed to fight": His discharge was granted, though unwillingly.

About 350, some years after his discharge, he became a follower and friend of Hilary, the Bishop of Poitiers, by whose nurture he was eventually made a deacon and ordained priest. He had the joy of seeing his mother and many of his countrymen converted to the Christian Faith, but his father

remained outside the fold of Christ. Both Hilary and Martin were persecuted by the powerful sect of heretics known as "Arians" (the times in which they lived were not dissimilar to our own), but both survived as strong witnesses to Christ, and Martin built a small monastery near Poitiers, the first erected in Gaul.

Shortly thereafter he was chosen to be consecrated Bishop of Tours, which office he accepted with reluctance. The story has survived that his disinclination to be made a bishop caused him, when he first heard of his selection, to hide in the monastery stables, in the hope that he might escape the undesired honor, but the geese in the stable set up such a honking that his hiding place was discovered, his selection confirmed, and his consecration and enthronement assured. (It is for that reason that the goose became one of the most familiar symbols of St. Martin, and that roast goose is the popular food for his feast day in England.) As a bishop he exercised great simplicity and humility, and lived in near-poverty as a result of giving away his income; because of his austerity, he was highly unpopular with many of his episcopal colleagues. He erected a second monastery near

Tours, which became one of the great abbeys of France.

The traditional color for St. Martin is blue, either because it was the actual color of the



cloak he divided with the beggar, or in allusion to his being a "confessor", since blue is the ancient liturgical color for feasts of Confessors in the Churches of England and France. St. Martin was the first Confessor [one who has given heroic evidence of his faith in Christ] who was honored by the Church with a public festival, a distinction which had theretofore been accorded only to Martyrs of the Faith. His fame from

the beginning was almost as widespread in England as in France. The Church of St. Martin, Canterbury, is probably the most ancient parish church in continuous use in all of Britain. —A parish bulletin (Minnesota) [According to our reputable edition of *The Encyclopedia Britannica*, "The Feast of St. Martin (11 November) took the place of an old pagan festival, and inherited some of the usages, which circumstance probably explains the fact that Martin is regarded as the patron saint of drinking and jovial meetings, as well as of reformed drunkards."—The Editors]

## BURIALS

✠ Patriarch Justinian, 75, head of the Romanian Orthodox Church since 1948, a proponent of Christian unity and a friend of the Anglican Communion (the 100th Archbishop of Canterbury visited him in Bucharest in 1965 and gave him the Lambeth Cross in recognition of his ecumenical work, and he returned the visit the following year); in Romania.

✠ Frederick S. Craig, 72, an orthopedic surgeon who pioneered a method of diagnosing cancer of the spine without sur-

gery with what came to be known as the Craig needle, and successively, a resident, fellow, and associate professor of the New York Orthopedic Hospital (a unit of the Columbia-Presbyterian Medical Center in Manhattan); from St. John's Church, Ithaca, Diocese of Central New York.

✠ Herbert Drucker, 78, New Jersey-born and Columbia-educated (where he returned in later years to the staff of the School of Journalism) newspaperman (editor of *The Hartford Courant*, President of the American Society of Newspaper Editors) and champion of freedom of the press (all four of his books dealt with the subject); from St. John's Church, West Hartford, Diocese of Connecticut.

✠ Wilbur S. Forrest, 90, whose life-long newspaper credits include filing the first report on Lindbergh's landing in Paris (he had the foresight to keep open a telephone line near Le Bourget field and thus gave *The New York Herald Tribune* an edge on its competitors) and filing the first complete report on the sinking of the *Lusitania* for the United Press; from St. Philip's Chapel, New Hope, Diocese of Pennsylvania.

✠ Thomas Robins, Jr., 80, New York City-born and Princeton-educated industrialist



who played an important role in the development of the synthetic-rubber industry during World War II, former Chairman (until his retirement in 1963) of the Hewitt-Robins Corporation, and the son of an associate of Thomas A. Edison; from St. James' Church, Manhattan (Diocese of New York).

✠ Harwood Sturtevant, 88, IV Bishop of Fond du Lac (he retired in 1956), a priest since 1915, and consecrated Bishop Coadjutor in 1929 (in 1933 he became Diocesan, in succession to the colorful Reginald Heber Weller); from St. Paul's Cathedral Church, Fond du Lac, Wisconsin.

✠ James Parker Clements, 65, sometime Suffragan Bishop of Texas; from Christ Church Cathedral, Houston.

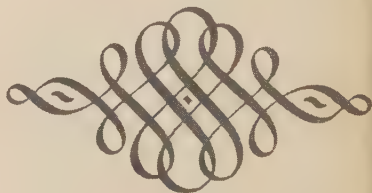
✠ Seth Carlyle Edwards, 73, New York-born missionary priest who spent the greater part of his ministry in Liberia (first President of Cuttington College, Suacoco from 1948 to 1961, and later Dean of Monrovia's Trinity Cathedral Church); from the Cathedral Church of St. John the Divine, New York City.

✠ Sister Elizabeth Clement, 91, of the Community of St. Mary, who was professed longer than any other sister in the history of the order and who had worked in Illinois, Iowa, Colo-

rado, and Wisconsin; from the Milwaukee Convent Chapel in the 66th year of her Life Profession.

✠ Sister Penelope, 87, daughter of a priest and an Oxford-educated member of the Community of St. Mary the Virgin, teacher, gardener, correspondent, and distinguished and loyal author (*The Wood* and *The Coming* were selections of the Episcopal Book Club) and graceful translator ("The Pastoral Prayer of St. Aelred of Rievaulx"), whose works for many years were credited simply to "A Religious of C.S.M.V."; from the Convent Chapel, Wantage, England, in the 62nd year of her Profession.

✠ Stuart Hetley Price, 54, Bishop of Ripon for less than a year, a priest since 1946, and consecrated Suffragan Bishop of Doncaster in 1972; in England.



*Anglicanism has only one dogmatic principle: conformity to Scripture and the tradition of the primitive Church in matters of faith and order.—A parish priest*

## BASIC ISSUES

THE strange action of the Bishop of New York, in "ordaining" to the priesthood of the Church a practicing Lesbian, deserves comment, for the principles involved in the matter touch all of us and the institutions of which we are a part. Every large institution, bar none, is, of course, troubled occasionally by the eccentric behavior of individuals; but it is painful to the faithful when a prominent leader, who represents an institution to the world, acts in a questionable and unfortunate manner.

The basic issue in the New York affair is not homosexuality, but authority and order. In Church and State those who exercise legitimate authority are under law and promise to uphold it. The solemn promises they make before God and man are done so in public in order that they may know what they are to promise and that the people may know what they have promised.

"Do you solemnly engage," is the question addressed to all being ordained, "to conform to the doctrine, discipline, and worship of the Episcopal Church in the United States of America?" That oath of conformity which

I asked men to sign upon the altar has its parallels in every part of the social order. All of us should be under authority, under law, under a constitution, for the opposite of law is individual whim and caprice.

Authority is the basis of unity: it is the bond of union and trust, and without it there can be no order or union. Law is what makes life predictable; and caprice makes it unpredictable. Where law reigns, we know what to expect. If actions are left to the discretion of individuals, then confusion, turbulence, quarrels, and dissension are inevitable.

If a man removes himself from the authority of Scripture and the Ordinal which affirms that clergymen should be "godly examples for the people to follow," his position becomes uncertain and we know not what to expect. If the Bishop of New York has outraged us in a way that is unpredictable, anarchic, and self-imposed, what will he decide to do tomorrow?

It becomes clear that people in high office possess authority only when they are under authority for otherwise they act only in their own names. If a man is his own law and speaks

only in his own name and represents only himself, why should I respect his judgment? If he humbles himself under authority and points to the truth that is above him, only then is his own authority increased.—The Bishop of Michigan

## ERRONEOUS DOCTRINE

BY ITS action, the General Convention has effected a change in the fundamental character of the apostolic ministry as it has been entrusted to our branch of Christ's One, Holy, Catholic and Apostolic Church — a change which has hurt seriously the cause of unity within the Body of Christ. The Convention's decision in this matter signifies the ascendancy within the Church of the secular humanist outlook that has been asserting itself increasingly in the life of the Church since the 1940s. The issue of women's "ordination" to the priesthood (essentially a debate of a doctrinal matter, but it wound up being the victim of a political battle) and the secular, humanistic arguments won the day.

What happened at Minneapolis was no doubt inevitable, thanks to the erosion of authority within the Church — the Authority of Scripture, Tradi-

tion, and Law. Doctrinally, Anglicism has long "painted with a wide brush" and many Anglican apologists have rejoiced in the Church's "comprehensiveness", but more recently, at least since the "Bishop Pike Affair", permissiveness is a more accurate description of the Church's present-day faith and practice. It is hard to reconcile the action of a majority of the bishops with one of the solemn promises which most of them made at the time of their consecrations:

*Q. Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to do the same?*

*A. I will so do, the Lord being my helper.*

By their vote to admit women to the priesthood and episcopate of the Church, the majority of our bishops have declared openly that the two-thousand-year-old tradition of the Church in limiting Holy Orders to men has itself become an "erroneous and strange doctrine", and, true to their consecration vows, sought to drive it away.

The General Convention's action has been heralded widely as a break-through of the Holy



Ghost in leading the Church out of its bondage to ancient, anti-feminine prejudices based on popular notions of the natural, divinely ordained inferiority and subordination of women. If that is true, then the Convention's action can also be taken to signify the Holy Ghost's disapproval of the ecumenical movement.

Roman Catholics and the Eastern Orthodox constitute at least three-fourths of the Christian Church, and since both of

those bodies have made clear their inalterable intention to abide by tradition in the matter of the sexual character of the priesthood and episcopate, the unilateral action of one or two provinces of the Anglican Communion must be regarded as an ominous development in the heretofore hopeful progress in reconciling the differences between the branches of the One, Holy, Catholic, and Apostolic Church of Christ.—A parish bulletin (New York)

## BUCKET OF WORMS

OUR Church has not gone off and left us: it has not destroyed itself; it is the same Church. According to all official documents the basis of our faith and practice is still the New Testament and the Fathers and Councils of the undivided early Church; and even though we do have some ninety bishops and a host of priests and layfolk who do not appreciate or understand it; the faith has not changed. We, therefore, have an awkward anomaly which we shall have to live with for some time. Our Church has done a lawless and foolish thing, but it is the same Church. We may have corrections to make, but not so much as have proponents

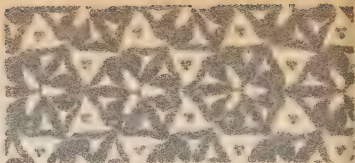
of priestesses — when they come to their senses. In both cases it should be spiritually nourishing. We Catholics have once again been maneuvered into being against something. Being against women is like being against baseball, hot dogs, apple pie, and Chevrolet. If we had been smart, we'd have pitched our stand as being for Jesus Christ and the Bible.

In the debate, I said that if we passed the women's "ordination" thing we'd no longer be able to call ourselves Protestants. I'm convinced that at least some of the proponents were not so much for women's "ordination" as they were anxious to compromise our Catholicity, for, sure

enough, the next day the bishops voted to remove the word Protestant from the cover of the Blue Book — not, of course, because they understood what I was talking about, but to pacify others.

The truth is that I am not against female "ordination"; I'm for the New Testament, and the New Testament is against female "ordination". I'm not a male chauvinist; Jesus is — and, you know, it's just possible that He knows something those ninety bishops do not know. The real enemy is process theology, the idea of an evolving revelation. Either Jesus is God's full and final and complete revelation of Himself, or else the Church has been badly mistaken for nearly two thousand years. We have got to combat the vicious heresy that revelation in the New Testament is provisional and incomplete, and our tactic should be to promote Biblical Catholicism. If the Church is ever really won back to the Bible, we'll have won our fight, and the ladies — bless 'em — can go back to their knitting.

We've managed to give God a bucket of worms. I want to hang around and watch how He unscrambles the mess.—A parish priest (Diocese of Dallas)



## THE CALENDAR.

IN THE planning of the Calendar for the forthcoming Church Year, which begins with the First Sunday in Advent, it will be readily seen that festivities long associated with the Nativity of our Lord have been scheduled after Christmas Day. The Christmas Tea, long a gall event put on by the good women of the parish, will be held on the Tuesday after Christmas Day, and the Young Churchmen's Christmas Ball on the following Wednesday.

Advent is a season of preparation for Christmas — the Day of the Nativity, just as Lent is a season of preparation for Easter — the Day of the Resurrection. I hope that all parishioners will observe the same propriety in planning their private festivities and scheduling them after Christmas Day, not only because we do not celebrate the birth of a baby until the baby has been born.

May you have a profitable Advent and a joyful Christmas tide.—A parish priest (Arkansas)

*For the Congress of Concerned Churchmen.*

*(14 - 16 September A.D. 1977)*

**O** ALMIGHTY God, who in time past and in diverse ways hast enabled thy Church to preserve the faith once delivered to the saints, be present, we beseech thee, with thy servants now assembled [*about to assemble*] in St. Louis, that by the guidance of the Holy Ghost they may find ways and means of holding fast to the same apostolic doctrine and fellowship, so that thy holy Catholic Church may continue to serve thee in pureness of faith and practice, all to thy honour and glory and the salvation of souls everywhere; through Jesus Christ our Lord, whom with thee and the same Holy Ghost we worship and adore as one God, for ever and ever. *Amen.*

## AN ACT OF FAITH

**S** SAINT Michael's Farm for Boys a non-profit, residential, and educational home located in rural Pearl River County in Mississippi's delta country on 84 acres of timbered and cultivated land with a present capacity of 24 boys, ages 13-17, was founded in 1954 by the late Victor A. Menard, a priest of the Church, to care for, educate, and train emotionally disturbed or troubled and neglected boys through love, a special program, and the help of God. Each of those troubled boys had struck out against society in one way or another, resulting in court referral to St.

Michael's as an alternative to the state's reform or training schools.

At St. Michael's each boy receives a second chance to learn self-discipline so that he may "rule himself and not have to be ruled by others"; often it is a lesson which must be patiently but firmly repeated with strong guidance, understanding, and love. That Christian therapy is now offered by the Congregation of St. Augustine, a monastic teaching community which assumed the operation of the Farm in 1970. The program has several basic elements that touch the daily life of each boy.



Over the course of the average stay of two-and-a-half years, a boy grows out of a life of rejection and feelings of low self-esteem, insecurity, and fear, and evolves into a stable, mature, and responsible person able to accept, as a practicing Christian, a productive place in society. That the program has an extraordinary level of success is attested to by the fact that of the 504 "alumni", only seven are known to have had additional trouble with the law; many of St. Michael's graduates have gone on to complete college and graduate school, and pursue a variety of vocational careers.

Religious life and instructions are at the heart of the school. The chapel stands in the center

of the campus with services every day. Each boy receives religious instruction for two hours each week, and is taught the basic and ethical principles common to all Christians.

For over 22 years, St. Michael's has been an act of faith on the part of many people and has accomplished untold mir-



acles in salvaging the lives and futures of countless boys who needed help at a critical point in their lives.—Taddled from *The Living Church*

[EDITORS' NOTE: Your prayers and financial support are needed; for further information, write St. Michael's Farm for Boys, Drawer 640, Picayune, Mississippi 39466.]

## WE RECOMMEND

♦ To those who would like "to eat better and consume less of the world's limited food resources": *The More-With-Less Cookbook*, by Doris Janzen Longacre (Herald Press, Scottsdale, Pennsylvania 15683, \$5.95). Commissioned by the Mennonite Central Committee, the 328-page book contains

more than 500 recipes from Mennonite kitchens in North America and elsewhere. In addition to its good tasting, nutritious recipes, the book presents cogent arguments in the hope that its readers will develop a consciousness of nutrition and world food needs, and features practical protein-value charts, a

good index, and a practical format that allows it to lie flat and open when being used. Hillspeak cooks fell in love with it.

◆ When next you are in Gibraltar: Taking time to walk up to the "Top of the Rock" and visiting the beautiful and impressive Cathedral Church of the Holy Trinity, and, in particular, the Blessed Sacrament Chapel, on the Epistle side.

◆ To those who face the problem and those who must counsel those who do: *Unmarried and Pregnant: What Now?*, by Ida Critelli and Tom Schick (St. Anthony Messenger Press, Book Department, 1615 Republic Street, Cincinnati, Ohio 45210, \$1.95 paperback), if for no other reason than a careful reading of Chapter 2, "Will You Choose Your Baby?" and its dispassionate discussion of the gruesome mechanics of abortion and its possible effects. In 123 pages of tightly written, down-to-earth material, the little book provides an invaluable service to either principal or counsellor, and is topped off with a good index and appendix listing Birthright or Birthright-type organizations (with phone numbers) in the fifty states.

◆ To brides and other members of the wedding party, to church organists, and more especially to parish priests: Reading the brief, but comprehensive article,

"Wedding Music", by J. A. Kucharski, in the 12 June issue of *The Living Church*. Not only does Mr. Kucharski, organist and choirmaster at St. Mark's, Milwaukee, as well as *TLC's* music editor, discuss the whole matter of appropriate and allowable music for weddings, he also cites the rubrics which support his position. [NOTE: If you have not read the article because you do not get *TLC*, a request for a sample copy and information about any introductory offer to 407 East Michigan Street, Milwaukee, Wisconsin 53202, will bring a prompt response.]

◆ To those who, like the author, feel the need to pray ("We must pray") and to those who do not feel that need but should: *The Inner Fire* by Allen Webster Brown, V Bishop of Albany (1960-1974); a slim volume which grew out of an address to the Anglican Fellowship of Prayer in Minneapolis in 1974. Writes Bishop Brown, "I long have had deep convictions about the power of prayer. For most of my ministry I have been undergirded by groups which met regularly for intercession. I would not be alive but for the power of prayer which I know sometimes to be hard discipline and at other times to be the awareness of life at its fullest." Although the

little book consists of only 101 pages, the Bishop has found occasion and space to include a few most-helpful notes at the back to enlarge upon statements and quotations within the book proper, but best of all, he knows what he is writing about. *The Inner Fire* is published by Word, Inc., 4800 West Waco Drive, Waco, Texas 76703, \$3.95.

♦ To bishops and priests, and others, who are about to retire and have no further need or room for their books: Sending the ones about the Church to Operation Pass Along, Hill-speak, Eureka Springs, Arkansas 72632. Since its beginning in

1971, Pass Along has received some 17,169 books and passed along 10,051 of them, primarily to seminarians, newly ordained priests, and newly formed missions. Books that have been particularly helpful to you will be equally helpful to those beginning their ministries today.

♦ For a down-to-earth, no-nonsense, straight-from-the-shoulder look at the problem of alcoholism: Robert Skimin's (yes, he was an alcoholic) *The Booze Game* (Newfoundland Outdoors Publishing Co., Ltd., POB 219, Holyrood, C. B., Newfoundland, Canada, \$4.95). In 92 tightly written pages

### *A Prayer for the House of Bishops.*

*Meeting in Port St. Lucie, Florida, 30 September to 7 October, A.D. 1977*

**O** LORD GOD, the Father of lights and the fountain of all wisdom, who has promised, through thy son Jesus Christ, to be with thy Church to the end of the world: We humbly beseech thee with thy favour to behold our Bishops now [*about to be*] assembled in thy Name and Presence. Mercifully grant that thy Holy Spirit may rest upon them, enlighten and guide them; and that all their consultations may be prospered to the advancement of thine honour and glory, and the welfare of thy Church. Lead them and us into all truth; that so our Church may evermore hold fast and abide in the Apostolic and true Catholic faith, and serve thee without fear in pureness of worship and life, according to thy holy will through Jesus Christ our Lord and Saviour. *Amen.*

*(Taddled from the Prayer Book of the Church of Ireland)*



from Prologue, through such imaginatively descriptive chapter titles as "Down the Physical Tube", "The Lush Behind the Wheel", and "The Shrinks", to the Afterword ("In answer to the anguished screams or defensive criticisms, I can only say — look to yourselves. If the shoe doesn't fit, take [it] off and ignore it.") It is a book that you probably will not enjoy reading but one that you will find eminently worthwhile.

◆ To help you understand what it is, how it came to be, and why it is of such importance to the Church: Sending off for one or more copies (at \$2.25 each) of the Rev'd Sydney H. B. Croft's chart of the Apostolic Succession which traces the line of the bishops from the Apostles right down to the present Presiding Bishop of the American Church. Father Croft's address is 17326 Spruce Way, Lynnwood, Washington 98036, and the chart will come to you postpaid and neatly rolled.

◆ To graduates, former students, and friends of St. Mary's School, Sewanee, Tennessee: Sending your present (and maiden) name, address, and years of attendance at St. Mary's, to Mrs. Robert C. Campbell, 2189 Oakawana Road, N. E., Atlanta, Georgia 30345, who, at the behest of the Mother Superior of the Community of

St. Mary is attempting to form an alumnae association for St. Mary's School.

◆ For weight watchers and others who need a little extra exercise: Cleaning out a passage way, placing a record player in your basement, putting on some good band music, and jogging along as you wish — forward, backward, in place, and even directing the band. It is good for any kind of weather or clothing, not hard to get to, and close to the shower. Moreover, it is great fun, and some bagpipe music may prompt you to do some somersaults or even push-ups. Recommended for a beginning: "100 Marches of the World", Murray Hill Records, One Park Avenue, New York City 10016; five records for \$8.99.

◆ In examining the Proposed Prayer Book: Seeing if you can find in the "Great Litany" any mention of drought; if none, coming to the same old conclusion that the members of the Standing Liturgical Commission, who loudly claimed that they had been in touch with the "grass roots", did not really consider the needs of the same.

◆ To those parishes and missions which have vestments and linens in excess of their needs: Sending them to the Mission Guild, Grace Church, 120 East First Street, Hinsdale, Illinois

60521. The Guild will, in turn, forward them to newly organized missions in the United States which need such items (and if yours is such a mission, you may wish to write the Guild for help); a particular need at the moment is for funeral palls.

◆ To Altar Guilders: Save the special large-head pins that come with your husband's new shirts, and stick them in the palm crosses that are made to be distributed on Palm Sunday so that people can easily attach them to their clothing.

◆ To rectors and those who assist with editorial chores: Using the parish bulletin as a teaching tool. Each issue, as an example, could easily have a short sketch on the life on one of the Calendar's saints or worthies, or a brief account of the origin of a Church custom — anything that will increase the people's knowledge of the Church's doctrine, discipline, and worship.

◆ To those who would like to spend a vacation in a retreat atmosphere either in summer or winter: Writing to Sunglow Mission Ranch (in the Chiricahua Mountains at 5,200 feet, fifty miles north of Douglas; efficiencies and one- and two-bedroom suites), Star Route, Pearce, Arizona 85625, or calling 602-824-3364, and requesting a brochure and rates.

◆ To those who want a brief, yet comprehensive, explanation of some of the differences between the Book of Common Prayer and the Proposed Book: Writing to SPBCP, POB 361, Mill Neck, New York 11765, for a copy or so of "The Two Episcopal Churches", by Nancy Van Klemperer, President of the Long Island Chapter of the Society for the Preservation of the Book of Common Prayer. In four pages, Mrs. Von Klemperer sets forth what she calls "A Layman's View" of the results of the actions of the Minneapolis General Convention, and notes that "Although many people regard the ordination of women and changing the Prayer Book as separate issues, they are in fact closely related." When you send in your request, you might enclose, say, a dollar to help cover costs.

◆ To those who relish good hearty Hoosier cooking with an occasional fling toward Oriental or Romanian or Italian cookery: Ordering *Family Favorites* from St. Christopher's Church, POB 286, Crown Point, Indiana 46307 (\$2.50 postpaid). In addition to recipes for such mouth-watering goodies as Strawberry Bavarian Cream, Lamb Stew Rumanian, and Scotch Teascones, the book also contains a number of informative and handy charts;

kitchen math with metric tables, food quantities for serving 25 to 100 persons at a picnic, volume of baking pans, and the like. The little book is spiral bound, lies flat for easy use, and is adequately indexed.

♦ To anybody preparing a will or planning a gift: Exercising caution in choosing a mission, parish, diocese, or Church institution; be sure that it is one that adheres to the doctrine, discipline, and worship of the Church.



## GEORGE HERBERT

**E**NTER the Church of St. Andrew, in the town of Bremerton, only a stone's throw from Salisbury Cathedral Church, and stand in a place made holy by prayer and by devotion to the people of God. You are in a shrine, a holy place, for in that church one of the finest servants of God's people, George Herbert, joyfully read the daily offices of Morning and Evening Prayer, baptized the children of the parish and catechized them, proclaimed the word of God to the farmers who came to worship each Sunday, celebrated the Holy Communion, and simply prayed. Almost 350 years have passed since his untimely death at the

age of forty, only three years after his ordination to the priesthood, but his presence is still felt in St. Andrew's Church. A saint always leaves his mark, and George Herbert did just that.

That he would ever have found his vocation as a parish priest might have seemed impossible to those who knew him as a young man. Born at Montgomery, 3 April, 1593, into a family of noble lineage, George Herbert and his elder brother Charles were the only two of the seven sons of Richard and Magdalene Herbert who did not turn to military or naval service. George became a college tutor and university lecturer in rhetoric and finally the Public Orator at Cambridge. From that point on we know little of his life, as far as religious matters are concerned, but we do know that some profound influence led him to seek Holy Orders, and when he came to the parish of Fugglestone-with-Bremerton as a deacon in April 1630 (he was ordained a priest the following September in the Cathedral Church of the Blessed Virgin Mary, Salisbury), the good people of the parish knew that an extraordinary man had come to serve them.

He attempted to preach to his people in the elaborate rhetorical style common in his day, but



seeing that his efforts were not appreciated, he began to use homely illustrations, and endeared himself to his listeners; for, as he himself wrote in his prose work, *A Priest to the Temple*, he found that, "By these and other means the parson procures attention; but the character of his sermon is holiness; he is not witty, nor learned, nor eloquent, but holy."

He was that — holy. He said that the priest had to be, above all, a man of prayer. The farmers in their fields would pause whenever they heard him ring the church bell for daily Morning and Evening Prayer, and join him for a few minutes of private prayers: "Our parson is at his prayers, and we must be at ours." That was the common feeling: they knew that he cared for them and that he was praying for them. They knew that, as the Prayer Book directs, he was devoted to the glory of God and the salvation of their souls.

Perhaps none of them knew that in the three years that he had Bremerton Parish he had written a collection of religious poems, entitled *The Temple*, throughout which breathes a gentle piety and a sincere love of Christian virtue — a fitting testament to his character. Upon his death bed he asked his friend Nicholas Ferrar to burn them:

The world is richer for Ferrar's not having done so.—From various sources

[NOTE: The American Friends of Bremerton, a society existing to perpetuate knowledge of George Herbert and his work is seeking funds to pay for repairs to the Church of St. Andrew in Bremerton. For more information and a booklet about his work, send \$1.75 to Miss Amy M. Charles, 515 Kenilworth, Greensboro, North Carolina 27403.]

## BE AT PEACE

DO NOT look forward in fear to the changes of life; rather look to them with full hope that as they arise, God, whose [very own] you are, will deliver you from out of them. He has kept you hitherto, and He will lead you safely through all things; and when you cannot stand it, [God] will bury you in His arms. Do not fear what may happen tomorrow; the same everlasting Father who cares for you today will take care of you then and every day. He will either shield you from suffering, or will give you unfailing strength to bear it. Be at peace and put aside all anxious thoughts and imaginations.—St. Francis de Sales (1567-1622)

# ALFRED, KING & SAINT

**A**LONE of all English rulers, and in recognition of his Christian and manly virtues, Alfred is called "The Great." Born in 849 at Wantage, Berkshire, the youngest of five sons of King Aethelwulf, Alfred spent his life in a time of "battle, murder, and sudden death", thanks to the Viking assaults and settlements in Britain. Early and lasting impressions came to him from a visit to Rome, at the age of four, when Pope Leo blessed and anointed him; and again, two years later, on return from a second visit with his father, when he witnessed Aethelwulf's marriage to a young princess of the Frankish court. Following his father's death and the short reigns of his brothers, Alfred became king in 871. In heroic battles and

stratagems against the Danes, he halted the tide of their invasion and secured control of the southern, and part of the mid-land, regions for the English. After a decisive victory in 878 at Edington over the Danish leader Guthrum, he persuaded his foe to accept baptism. Alfred died on 26 October (the day he is commemorated in the Calendar) 899, and his body was buried in the New Minister at Winchester.

In his last years, Alfred sought to repair the damage which the invasions had caused to culture and learning, especially among the parish priests. With the help of scholars from Wales and the Continent, he supervised translations into English of important classics of theology and history, including

## *For Saint Alfred the Great.*

**O** GOD, who didst call thy servant Alfred to an earthly throne that he might advance thy heavenly kingdom and didst give him zeal for thy Church and love for thy people: Mercifully grant that we who commemorate his example may be fruitful in good works, and attain to the fellowship of thy saints; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever.  
*Amen.*

works of Gregory the Great, St. Augustine of Hippo, and the Venerable Bede. In one such translation he commented: *He seems to me a very foolish man, and very wretched, who will*

*not increase his understanding while he is in the world, and ever wish and long to reach the endless life where all shall be made clear.*—Adapted from *Lesser Feasts and Fasts* (1973)



# WHEN AND HOW

## THE ANGLICAN CHURCH

*Part I in a series of reprints from a pamphlet of the same name, compiled by Lewis Kirby, edited by Louis Foley, and published by Highlights, Kalamazoo, Michigan*

### THE REAL BEGINNING

THE Christian Church began with the holy Apostles. The word apostle means "one who is sent forth", and is the name used in the Church for those twelve disciples specially chosen by Christ Himself. They are called apostles because our Lord instructed them to go forth and proclaim the Gospel and to establish the Church in all the world.

Jesus said to them, "All power is given unto me in heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." He prom-

ised to remain with them always, "even to the end of the world".

Before ascending into heaven Jesus told His apostles to wait in Jerusalem until they were "empowered from on high". They waited in prayer until the Holy Ghost came upon them in the upper room where they were gathered together. That day when the Holy Ghost came to the Apostles is called Pentecost (fiftieth day after the Passover), or Whitsunday, and is considered the birthday of the Christian Church.

Soon after Pentecost, the Apostles started out on their various missions. Separately, and sometimes in pairs, they worked



different areas. It was not many years until they had taken the Gospel of Christ over a large part of "the world" — that is, of that portion of the world which was then known.

#### WORSHIP

We are told in the Book of Acts that the Apostles constantly practiced the "breaking of bread". That Breaking of Bread, the celebration of the Lord's Supper, was the main service of the Lord's Day; it has also been called the Holy Communion, the Eucharist, or the Mass; in the Eastern Churches it has been known as the Holy Liturgy. (The word liturgy means a prescribed form of public worship, principally in the celebration of the Eucharist.)

The basis of the liturgy, or form of worship, is the words which Christ said over the bread and wine, and all liturgies were built around those words. In the beginning they were not written, but remembered and passed on by word of mouth; later those oral liturgies came to be set down in writing, and so their structure became more or less fixed. Some copies of ancient liturgies are as old as any manuscripts of the Bible; the liturgies of St. James, St. Mark, St. Peter, St. John Chrysostom, used in different places, date back to the time of the Apostles.

During the first few hundred years, those forms of worship were in the language of the people, whether Greek, Latin, Syrian, Coptic, or some other.

The first Christians were mostly Jews. In becoming Christians, they did not give up their Jewish customs. In speaking of the religion of the Jews, Christ had said, "I come not to destroy but to fulfill the law." He conformed to Jewish practices. "As was his custom," St. Luke tells us, "he went into the Synagogue on the Sabbath and stood up for to read." We are told also that Christ recognized the Jewish practice of fasting, and observed it as a religious duty. He did not forbid His followers to obey the teachings of their Jewish religion, but He warned them to beware of persons who would corrupt His own teachings. The first Christians, being Jews, worshipped in their temples on Saturday, and met for Christian worship on the first day of the week — the weekly memorial of our Lord's resurrection. Nearly three centuries later, Emperor Constantine of Rome officially recognized Sunday as the Christian day of worship.

Some religious bodies in this country have objected to the word "Sunday" because they feel that it refers to some sort of worship of the sun-god, but

the word "Sabbath", which they prefer, stood for the seventh day of the week, and had once referred to pagan celebrations which would shock them more than any idea of worshipping the sun-god. Names, after all, are important only for what we understand or intend by them: Easter, for example, was originally the feast-day in honor of the pagan Germanic goddess of spring. The early missionaries of Christianity did not seek to throw out the former names or customs just because they were old; rather they sought to reinterpret them — to give them new meanings.

It had been part of the Jewish observance of the Passover to kill a lamb and sacrifice it on the altar: That ceremony is replaced in Christian practice by the unbloody sacrifice of the Eucharist, which represents the sacrifice of Christ on the Cross. Churchmen believe that in the Holy Communion, the Lord comes to us in a very special way, as at no other time and by no other means.

St. Paul said, "Let a man examine himself, and so let him eat of that bread and drink of that cup." Elsewhere in the New Testament we are urged to "confess our sins". The confession of sins to God is a definite Christian obligation. A "general confession" (in all in-

stances required) is repeated by the congregation before receiving our Lord's Body and Blood. In Anglican Churches, however, private confession of one's sins to a priest, as Christ's representative, is considered a voluntary act.

## BISHOPS

The first three centuries of the Christian Church have been called the period of persecution. Christian believers were persecuted first by the Jews and then by the Romans. Tradition tells us that all of the Apostles died: the death of martyrs except St. John; he was banished to the Isle of Patmos, where he wrote the Book of Revelation.

The Apostles had prepared other men to fill their places and carry on the work of the Church, and ordained them by a ceremony called the "laying on of hands" in which they were given "the Holy Ghost for the Office and Work of a Bishop in the Church of God". In that manner, for instance, St. Paul ordained Timothy, and also Titus of Crete; others were ordained in the same way. That was how the apostolic ministry of the Church was retained by all Christians everywhere until the time of the Reformation.

The word bishop means spiritual "overseer" or director. The word in our language is

simply a form developed in Anglo-Saxon from the Latin *episcopus*, from which we have a more direct derivation the word "episcopal". When many Churches had been established in different parts of the world, it became the custom that three or more bishops should unite in the "laying on of hands" to consecrate a new bishop — to assure the validity of his consecration. No man was allowed to officiate in celebrating the Eucharist, or to perform the special duties of the priesthood, unless he had been ordained by a bishop who had received his authority from other bishops. So it has been, in unbroken succession, all the way from the days of the Apostles, who had received their commission from Christ Himself.

The early Churches kept lists of their bishops, some of which are preserved to this day: Eusebius, the great Church historian, gives the list of bishops up to his time, which was about the year 300, and even before that, Eusebius wrote about 190, "We can reckon up the list of bishops ordained by the Apostles up to our time."

For the first few centuries, questions about Christian teachings were decided by all bishops meeting as one for the whole Church in what were called general (or Ecumenical) Coun-

cils of the One, Holy, Catholic [one all over], and Apostolic Church. At the first General Council of Nicaea in 325, a "canon" or rule was adopted which recognized that on matters of episcopal jurisdiction all bishops were of equal ecclesiastical authority. The main divisions of the early Church were those of Jerusalem, Antioch, Alexandria, and, later, Constantinople, in the East, and Rome in the West, and the bishops in charge were called patriarchs or popes, meaning "fathers". St. James was the first head of the Church in Jerusalem which is reckoned as the mother of all Churches.

Very little is known about the first years of the Church in Rome. In the records of the early Christians we find little about St. Peter's presence there. He founded a Church in Antioch and served there for a number of years, and it is known also that he founded Churches at other places in Asia Minor, and went as far east as Babylon; He and St. Paul made Linus the head of the Church in Rome

#### DECREES OF THE EARLY POPES

Our present system of counting years began in the sixth century, worked out by a Roman abbot. Dionysius Exiguus, who was a noted student of history and of astronomy; he



prepared a system of dating time from what he calculated to be the year of our Saviour's birth, which we count as the year one. The letters A. D. placed before a date stand for the Latin words *anno Domini*, "in the year of our Lord". (B. C. means before Christ.)

A work written by the same Roman abbot became the principal text book of Church law and was used as a guide in deciding important questions. Dionysius had collected all the canons made by the General Councils, as well as those of the important provincial councils. He also added a collection of orders or decrees issued from time to time by the Bishops of Rome which were called "decretals". (In those decretals, or in the history of the Church for the first few centuries, there is not much to support the claims made by the Pope of Rome in later times.)

It appears that a Bishop of Constantinople was the first to give himself the title of "Universal Bishop". At that time, Gregory the Great, who was Bishop of Rome, wrote the Bishop of Constantinople to

condemn his action, and said: "No one of my predecessors [Bishops of Rome] consented to use so profane a term [Universal Bishop]. The sole head of the Universal Church is Christ, whosoever calleth himself Universal Bishop, let him be anathema" [that is, let him be ruled out and cut off from communion]. It was that same Gregory who sent St. Augustine to England in 597 to convert the Angles and Saxons. Augustine became the first Archbishop of Canterbury, but he did not take with him any idea that the Bishop of Rome was superior to all other bishops in the world.

Long afterward, when the Church of Rome had become wealthy and influential, worldly powers sought to control the papacy for their own purposes and made popes (with little regard for their fitness) and used them. Cardinal Baronius, a sixteenth-century Church historian, who was one time librarian of the Vatican, tells us that some of the popes were very bad men who had no morals and led vicious lives.

(To be continued)



Look around and be distressed;  
Look within and be depressed;  
Look at Jesus and be at rest.

—A parish bulletin

# HARLEQUIN

Hi, there! Death, you wily rascal,  
What do you mean by hiding there?  
Do you think I don't know what  
    you're up to?  
I don't think you're playing fair.

I see you sitting in the wings,  
Waiting for your cue,  
While I go through my last routine  
And keep you waiting too.

No matter, Friend — it won't be long  
'Til you and I are one.  
I'm not afraid of you at all;  
But one small favor I shall ask,  
And if you will grant me such,  
Please take me by the left hand —  
The right one hurts too much.

—Sarah Stevens McCabe (1911-1977)



## SEVEN MINDS

1. MIND YOUR TONGUE — — Do not let it speak nasty, cruel, unkind or wicked words.
2. MIND YOUR EYES — — Do not permit them to look on wicked books, pictures, or objects.
3. MIND YOUR EARS — — Do not suffer them to listen to wicked speeches, songs, or words.
4. MIND YOUR LIPS — — Do not let profanity foul them, nor strong drink pass them.
5. MIND YOUR HANDS — — Do not let them steal, fight, or write evil words.
6. MIND YOUR FEET — — Do not let them walk in the steps of the wicked.
7. MIND YOUR HEART — — Do not let the love of sin dwell in it.

—A parish bulletin



# PRAYERS



**M**INDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next three months, are commended to the prayers of the faithful. (Remove pages and keep them in your Prayer Book.)

## OCTOBER

- 2●*Hunley Agee Elebash* (1968) V Bishop of East Carolina
- John Bowen Coburn* (1976) XII Bishop of Massachusetts
- 4 *Frederick Barton Wolf* (1968) VI Bishop of Maine
- 7 *Harry Coleman McGehee, Jr.* (1971) VIII Bishop of Michigan
- 9 *Henry Irving Mayson* (1976) Suffragan Bishop of Michigan
- 13●*Dean Theodore Stevenson* (1966) IV Bishop of Central Pennsylvania
- Morgan Porteus* (1971) Bishop Coadjutor of Connecticut
- 17●*Christoph Keller, Jr.* (1967) VII Bishop of Arkansas
- 21●*Robert Bruce Hall* (1966) XI Bishop of Virginia
- 28●*John Brooke Mosley* (1953) Assistant Bishop of Pennsylvania
- John Maury Allin* (1961) XXIII Presiding Bishop

## NOVEMBER

- 14●*Clarence Edward Crowther* (1965) Executive Director of Operation Connecticut
- 26 *William Carl Frey* (1967) VIII Bishop of Colorado
- 30 *Francisco Reus-Froylan* (1964) V Bishop of Puerto Rico
- David Keller Leighton* (1968) XI Bishop of Maryland
- James Daniel Warner* (1976) VIII Bishop of Nebraska

## DECEMBER

- 15●*Richard Mitchell Trelease, Jr.* (1971) III Bishop of the Rio Grande
- 16 *William Jackson Cox* (1972) Suffragan Bishop of Maryland
- 20 *James Loughlin Duncan* (1961) I Bishop of Southeast Florida
- 29 *Robert Erwin Terwilliger* (1975) Suffragan Bishop of Dallas

(Continued on the following page)

ALMIGHTY GOD who didst raise up successors to the holy apostles and didst command them to feed thy flock: Be with them all in their several ministrations. [*especially thy servant, N.*], that avoiding errors in judgment and the sins of unfaithfulness, and resisting the deceits of the world, the flesh, and the devil, they may be left free so to guide and defend thy holy Church that the doctrine, discipline, and worship of our sacred inheritance may be preserved for us and the generations to come: all to the salvation of souls and the glory of thy Son Jesus Christ our Lord. *Amen.*



## A HOUSE DIVIDED

WHAT we see today is a Church that is no longer one body, but two. The restraint and the balance that gave Anglicanism its breadth have been taken away, and we are forced to choose between the same forms of identity which the rest of the world is offered — traditional and technological. Our choices boil down to this: Do we accept the priority of God's transcendence, basing our faith upon the insights and revelations that He has given us in the past? Or do we disregard the supernatural, and seek to have divinity explained only in terms of our humanity?

We are not permitted to have both — and not because traditional man has no room for the present, but because technological man has no room for the past. As William Hamilton put

it, the God who used to be "out there" is dead, and transcendence [God is transcendent: that is He is above, beyond, outside, all that He has made — *The Christian Faith*, by C.B. Moss] has been swallowed up in immanence [He is also immanent: He is inside all that He has made as well as outside; He is the Sustainer and Preserver as well as the Creator . . . *ibid*]. In a liberal Church there is no room for a transcendent and ineffable God or for the mighty wonders that He performs. Nor is there a place for the reverence, the awe, and the sense of sinfulness that prostrates man before Him.

If we reflect on their differences, we can see how nearly impossible it is for the two Churches to be reconciled. There is a great gulf fixed between the two. It is formed by their utter-



ly different views of Church and community, of order, doctrine, discipline, worship, sacraments, grace — of the nature of God and man.

The traditionalist believes in the formulas which he says when he recites the Creed. For him they are in no way outworn or irrelevant; in fact, they are as timeless in the twentieth century as they were in the century of their formulation. In this act of worship the traditionalist expresses his belief in the Trinity, the Incarnation, the Atonement, and the inevitability of Final Judgment. In it he expresses his belief in the reality of sin and in the utter need for saving grace.—From *A House Divided* [Available from the Canterbury Guild, POB 241, Ironia, New Jersey 07845, \$1.95 postpaid.]

## PRAYER

PRAY earnestly, sincerely, accurately, definitely, lovingly, and trustingly, but pray, pray. Remember that prayer is the simplest utterance of the heart, that it is the laying hold of God's willingness, never the pressing of His reluctance. Take Jesus Christ not only to be your Master, but likewise to be your Friend, remembering that there can never come to you a darkness that He cannot make light for you, that there cannot be a weakness for which He is not able to give you strength, and that, even in the depths of your greatest need, you cannot possibly want to be near to Him so much as He wants to have you come.—VI Bishop of Massachusetts



## A HILLSPEAK RECIPE

### HILLSPEAK PIGGYBACKS

Oscar Meyer small beef franks      Extra sharp cheese  
Bacon

Cut a long gash in the top of each frank: fill with slivers of cheese. Put bacon in a hot skillet with some oil or bacon drippings; as soon as bacon is hot and soft remove to a paper towel on a plate. Wrap two or three slices of bacon around two franks and secure with toothpicks. Bake at 350 degrees for 20 or 25 minutes until bacon is crisp. Your favorite recipe for potato salad is a good accompaniment.

# CREAM OF THE CROP

THROUGH the years, especially in the twentieth century, communication has been growing between Anglicans and members of the Orthodox Churches, particularly the Greek and Russian Churches. Indeed some of the Episcopal Book Club's best-received selections have come from the Russian part of Christendom: *The Way of a Pilgrim* (1961), *Unseen Warfare* (1963), *Living Prayer* (1968), and *The Monk of Mount Athos* (1974), which was translated by the same Rosemary Edmonds who has now made it possible for EBC members to have and enjoy Archimandrite Sophrony's *His Life Is Mine*, the selection for the summer of this year of grace 1977.

It may be helpful to know at the start that Archimandrite is a title of, or designation given to, the superior or abbot of a large monastery, and means literally, one above or over an enclosed space, such as a fold for cattle or sheep, hence monastery. Staretz, or starets, means an old man, a monk, or teacher, which, for our purpose, may be loosely interpreted as a spiritual director. We remember also that Mount Athos is a compar-

atively small island located in the northern part of the Aegean Sea, about 75 miles SE of the Greek city of Thessalonika. At one time the "Holy Mount" accommodated some twenty autonomous monasteries (the first was founded in 963), one of which was the Russian monastery of St. Panteleimon which has figured so greatly in some EBC selections. In our days of travel by super-highways and air, we can easily forget that in the early days most travel was by water: the Russians had access through the Black Sea, the Bosphorus (at Constantinople, now Istanbul), and eventually the Aegean Sea to Greece, and, of course, the Mediterranean.

Christian missionaries were active in Russia in the ninth and tenth centuries: one of the earliest converts was Olga, the widow of Prince Igor, who at an advanced age was baptized in Constantinople about 957 and who later sought to win other converts. It was her grandson Prince Vladimir (c. 955; d. 1015) who was baptized about 989, married Ann(a), sister of the Byzantine Emperor Basil II, and established Christianity as the official religion

of his dominions. Later generations looked upon Vladimir and Olga as the first-born of the new Christian people of Russia, declared them saints and gave them the feast days of 15 and 11 July respectively.

(By the way, it was St. Olga's warrior-husband upon whom Borodin, a contemporary of Mussorgsky and Rimsky-Korsakov, based his great opera *Prince Igor*. Angel Records has an excellent three-disc album, SCL-3714, with Boris Christoff singing the title role.)

**A**nxious to bring Russia into closer relationship with Europe, Prince Vladimir brought priests from the Byzantine Empire and established a Greek hierarchy under a metropolitan. Gradually a Russian clergy replaced the Greek one. (The liturgical language is "Old Church Slavonic".)

The development of monasticism came from the renowned Mount Athos and grew rapidly and supplied the Church with its bishop; secular priests were usually married and often unlettered.

After the breach between the East and the West, commonly called the Great Schism and traditionally dated 1054, the Russian Church took the Eastern side and, despite continuing accidents of history, not only

maintained its own identity but became the embodiment of the Russian soul.

After 1453, when Constantinople, the "New Rome", as it was called fell into the hands of the Turks, the Russian Church became completely independent of the Greek Orthodox, and Moscow became the "Third Rome" and the base of all its ecclesiastical operations.

Because of its long association with Tsarism the Russian Church, while retaining a limited amount of freedom, was greatly restricted by the Soviet Government. During the early 1960s, more than half the churches still in use were closed down, along with five of the eight remaining seminaries. The Church in Russia is alive, and by no means well, but even so its orthodoxy and Christian mysticism remain.

One of the glories of the Churches of the East, and particularly the Russian Church, influence of monasteries, the has been, thanks largely to the mystery associated with and revealed in its Divine Liturgy, which though not celebrated so often as in the Western Church, is usually sung and of great length. That is one reason, as Rosemary Edmonds tells us, that Sophrony eventually turned over much of his spirited direction to his monks, so that he

could give his full time to the Liturgy of the Choir — the praise of God and all that exhilarating occupation implies, and losing himself in that action, know more fully the eternal and Triune God — and His will and wisdom and ways, and then sharing the same with others, all to the glory of God and the salvation of souls.

When it is calculated that a weekday celebration of the Holy Communion and recitation of Daily Morning and Evening Prayer, not counting preparation and the like, take a total of only a little over an hour, and that not all bishops or parish priests avail themselves of that heavenly opportunity for "devotion to [God's] glory and

... the salvation of souls", it is no wonder that somebody like Archimandrite Sophrony comes through to his readers with such force and authenticity and blessed simplicity.—  
From "Emberridings"

[*His Life Is Mine* is published in an exclusive hardback edition for the Episcopal Book Club, by St. Vladimir's Seminary Press 575 Scarsdale Road, Crestwood (a subdivision of Yonkers, just north of Manhattan Island), New York 10707. through the cooperation of the English publishing firm of A. R. Mowbray & Company, Oxford; \$5.30, including postage. See the coupon on the following page.]





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# A TAD OR SO AGO

WE NEED today the help of the Christian religion in all its supernatural truth and power. Religions of vague humanitarianism, or mere subjective emotionalism, of semi-rationalistic intellectualism, are weak substitutes. We need faith, faith in God and in Christ and in the great divine realities declared to us and to all the world in the Scriptures, in the Creeds, and in the teachings throughout the ages of the Holy Catholic and Apostolic Church.

We can thank God that that faith is set forth in our Book of Common Prayer; it contains in form for our actual use — in prayer and Creed and Sacraments and worship — the Gospel of the New Testament, the Gospel of Christ and His Church. If the Church were to issue a call to its people to realize more truly, to practice more faithfully, and to believe more fully, the religion of the Prayer Book, the Church would become a reality to them, the

Sacraments would become a reality to them, Christ Himself would become a reality to them — and their religion would be real to them.

A greater or lesser degree of ritual or ceremonial is unimportant, but the principles of the Prayer Book are the principles of Christ's religion. The cause of true Christian unity is not helped by doing that which is inconsistent with, or disloyal to, the faith and order of the Church as the Prayer Book gives it to us.

Let us hold fast to the Prayer Book because of the majesty, the spiritual truth, and the reverence of its prayers and its forms of worship; because it gives us the principles for which the Episcopal Church in this land has stood through its whole life and history; because in the splendid words of John Henry Hobart, it stands for "evangelical truth and apostolic order"; because it gives us the faith, the Sacraments, and the

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*Nothing would be done at all if a man waited till he could do it so well that no one could find fault with it. — John Henry Newman*

apostolic ministry as they have come down to us through all the continuous life of the Holy Catholic Church, and accords to them their great essential place in the structure of the Church; because in the Sacraments Christ Himself gives us His grace and help; because the Prayer Book truths and teachings, its holy worship, its divinely given means of grace, bring us face to face with Christ and with God.—Adapted from a statement by William Thomas Manning, Bishop of New York (1921-1946), written about 1941, and reprinted from IIITAD72

WHEN all the arguments, gimmicks, and debunking have been tried, it is the pastoral day-to-day work of the ordinary parish priest in caring for and loving his people that in the end will “rouse the careless and recover the fallen”.

The parish priest, as one charged with the “cure of souls”, has a duty to be seen by his parishioners to be disciplined and faithful in prayer and sacrament. If, in every parish, Morning and Evening Prayer were said daily, and the Holy Eucharist offered daily, and time spent in meditation, the spiritual temperature in this land might be very different. I was persuaded in former days,

when working as a personnel manager of a group of heavy engineering companies, that management and men expect a priest to be wholly identified with his calling — to be a man who is disciplined, loyal, and devoted to his Lord.

Trying to be “with it” or “one of the boys” simply does not work. If only the Church stopped apologizing, continually harping on finance, and denigrating the sacred ministry, if her clergy returned to the disciplined life of prayer and sacrament, proclaiming the Gospel, and having a real pastoral concern for souls, we might find not only a return to the “faith of our fathers”, but also that young men would more readily respond to the call to serve in the most wonderful, exciting, and glorious vocation in the world: to be simply a faithful parish priest.—Taddled from a letter in the *Church Times*, and reprinted from IIITAD67

HOW are Churchmen to observe Advent and Christmas properly if they are not shown the way? Every December there are announcements and injunctions and sermons and articles on the subject — all urging the people not to go along with the world in celebrating Christmas for several weeks before the great day arrives, all claim-

ing that carols and house decorations and parties and Christmas trees and (definitely!) weddings are out of place in Advent. The people are urged to spend time in the preparation of heart and mind to understand better the real meaning of the Incarnation of the Son of God. (Pre-Christmas shopping is all right — it is a necessary preparation — but the celebrations and festivities should be postponed until Christmas actually comes.)

All that is right and good, but it doesn't seem to make much difference. Some priests find little understanding and sympathy among their people, and some find active opposition. Others wonder wearily if it wouldn't be more realistic to accept the situation and to try to make the best of it.

The effort is worthwhile because of the importance of the issue — the need for a much deeper understanding of the implications of God becoming Man. The Bethlehem story is about the best known in the Bible: it's also often the least understood. There is, however, another point involved. If the clergy urge their people to observe Advent properly, the people may well reply, "How?

Show us." It is not enough to say, "Read your Bibles, say your prayers, and think about the great fact of Christmas." That is not definite nor detailed enough. Neither is it sufficient to say, "Don't have parties and don't decorate" unless some other activity is put in place of those things. Lighting a candle in the Advent wreath once a week hardly fills the gap.

Probably we need first to get across the idea of Advent as a penitential season (and in many places a penitential season itself will take some explaining!) — then we need a simple, practical idea for the season, something as easily understood as "giving up something for Lent". We need to have some easily-grasped and positive program to replace the parties and house decorating. Maybe we might think of doing much more than we do to make Advent a time when Christ's second coming receives great annual emphasis. (Review your will in Advent?)

At any rate, we should begin to think about the matter now: perhaps by December we will have found ways to make Advent real to all Churchmen.— Taddled from *The Qu'Appelle Crusader*, and reprinted from IITAD62





# DEPARTMENTS

## SAD BUT TRUE

■ When Washington's Cathedral Church of St. Peter and St. Paul was abuilding, fifty cents of every dollar given for its construction was properly set aside for endowment (a \$25,000 house takes the income from that amount to keep the house in good repair); at the end of 1976, however, the cathedral church had an operating deficit of \$760,000 and a total debt of \$11 million.—Diocesan Press Service

## CONVICTIONS

■ A priest was heard to wonder aloud how many married priests voted for women's ordination not through any conviction of their own, but because of the fiercely feminist attitude of their wives. Could be.—A Churchwoman's letter (Diocese of Chicago)

## PRESS ON

■ A story attributed to Bernard Manning has it that when he was out walking with a friend in Cambridge they came upon a wayside pulpit notice which

carried the quotation, "I do not know where I go so long as it is forward". The friend went to the notice and wrote underneath, "And so say all of us" and signed it, "The Gadarene Swine".—The Bishop of Coventry

## EVASION

■ He passed on; she passed away; they fell asleep, made their exit, gave up the ghost, and were gathered to their ancestors. He has gone to glory (a brave assumption). He went west, bit the dust, kicked the bucket. She hopped the twig. They were called home. He croaked. We will say almost any fool thing to avoid using the words "dying", or "died" or "dead".—A parish bulletin (Kansas)

## SAD & STUPID

■ At the height of our inspiring midnight Christ Mass, my wife and I gazed about our packed church. Many of the congregation weren't even members of our parish, but their faces showed clearly how moved they



Hillspen is wrapping the current "Book-of-the-Season" for EBC

were to be active participants in such a majestic, beautiful, and joyful service. We noted, too, that all but a few persons in a congregation of at least, 1,100 made their communion. As we made our way out through the happy crowd after the recessional, my wife remarked, "Isn't it sad to realize that we have only a few of these [occasions] left before they take our liturgy away from us?"

It is sad and it is so stupid.  
—A layman's letter (Diocese of Albany)

#### WARNING

■ If our bishops don't start listening to their sheep, they'll soon have no flock, and how can they possibly ignore the Prayer Book warning, "If it shall happen that any [sheep] do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue."  
—Submitted

#### FORTH & BACK

■ A Constitutional amendment introduced, and passed, at the 65th General Convention and to be completed at the 66th (1979) reads, in part: Each Bishop of this Church having jurisdiction, every Bishop Coadjutor, every Suffragan Bishop, every Assistant Bishop, and

every Bishop [occupying] an office created by the General Convention, who has not retired, shall have a seat and a vote in the House of Bishops.

*Thus, with the proposed loss of the vote of retired bishops, the Church loses one more tie with the ancient Church and its continuous traditions and practices of 2,000 years; furthermore, it loses the wisdom and experience of those who have fought the good fight and thereby learned much that could be passed on to their Apostolic successors.*

■ An item in a national Church paper: Mr. — is an ordained priest who . . .

*How can a priest be a priest without having been ordained?*

■ At 8 a. m. we shall use the Holy Eucharist: Rite I (this is, word for word, the Holy Communion service from the 1928 Book of Common Prayer).—A parish bulletin (Northern California)

*Not so. For a starter, you need go no farther than page 67 of the Book of Common Prayer and compare it with page 323 in the Proposed Book. Similar, maybe; but not word for word.*

■ The Bishop of California, at a gathering of clergymen and laymen, said, "I have never during my episcopate ordained an 'avowed' homosexual. I have

ordained 'in-the-closet' homosexuals. My quandary is this: given the assurance of general psychic and spiritual health of an aspirant for Holy Orders, should I consent to the ordination of out-of-closet homosexuals? Or should I penalize them for honesty when I consent to the ordination of in-the-closet homosexuals?"—Diocesan Press Service

*Why do either? The Biblical and canonical injunctions are plain enough.*

■ Magazine article headline: THE \$2 BILL: SLOW ACCEPTANCE.

*Not by TAD!*



■ Our mission has replaced the Book of Common Prayer with the Proposed Prayer Book — exclusively. Now the Bishop has directed that the Prayer Books removed be destroyed as befits sacred objects — by burning! —A letter

*How can any bishop condone, much less direct, action which is clearly not in accord*

*with, but directly contravenes, the canons of the Church? Until the General Convention acts negatively in the matter in 1979, the Book of Common Prayer remains the official book of worship of the Church. Nobody has authority to order that it not be used — much less to destroy it.*

■ PRESS IMAGE SLIPS—Headline in Arkansas newspaper  
*Wonnder why?*

■ The Bishop announced that on the occasion of his visits, it is proper to receive the Holy Communion more than once when the second ministration is from the hands of the Bishop.  
—A parish bulletin

*If an archbishop shows up, can they receive a third time?*

HAPPY BIRTHDAY, MA'AM

■ Enclosed please find my check for \$7.90. I was 79 years old this month.—A letter from a Mississippi Churchwoman

A MATTER OF HONESTY

■ Regarding translation and the [Proposed Prayer Book] . . . Everybody who translates is by implication saying, "I understand these foreign words, and this is what they mean". When he says they mean something which he knows they do not mean, that, plainly and simply, is lying. Objection to the PP Book involes a great deal more



than "thou vs. you"; it has to do with integrity, which, like so many other virtues these days, seems to be disappearing even in the Church.—A parish priest (New York)

#### DEFT DEFINITIONS

■ A committee — a collection of the unfit chosen from the unwilling by the incompetent to do the unnecessary.—Submitted

#### MAKES THE HEART GLAD

■ To read in a parish bulletin, "The Proposed Book service will be at 7:30 a.m. and the Book of Common Prayer at 11 a.m. The . . . switch was to be the following week, but the young people requested the Book of Common Prayer for Youth Sunday.

■ To read that a California Superior Court judge has ruled that people have a right to sue for damages any company that sells its mailing list, with their names on it, for use by other firms.

■ To read in a diocesan publication that, at its recent annual convention, resolutions were offered that would: (1) request its Bishop not to have priestesses celebrate the Eucharist at diocesan functions; (2) memorialize the General Convention to establish a "Supreme Court" for the Church; (3) withdraw support from both the National

and World Councils of Churches; and (4) oppose Holy Order or Holy Matrimony for homosexuals.

■ To read a *National Observer* headline: STRESS ON WRITING TO GREET COLLEGE-BOUND YOUTHS.

■ To read in a Canadian parish bulletin: My parish, containing three churches, is continuing to worship and work; the Gospel is preached (according to the Bible), the sacraments are administered (according to the Book of Common Prayer), and we think that we are faithful.—A parish bulletin

#### EPITAPH

■ HERE LIES AN ATHEIST: All dressed up and no place to go.

—A parish bulletin

#### SABOTAGE

■ That which is destroying the Church is not the outward groping of those within it nor the inward groping of those without, but the professionals who control it and who have removed the bells from its steeples.—William Faulkner in *Light in August*

#### FLAG

■ A pleasant thing happened to me recently. During a long in-between-planes wait at an airport, I was doing some needlepoint work on a Church

emblem. A young Naval officer passing by, smiled at me and said, "I see we sail under the same flag."—A Churchwoman (North Carolina)

#### GOOD INVESTMENT

■ At a recent service in our church, the Rector passed out among the congregation a sheaf of dollar bills with the instruction, "See what good you can do with a dollar today". It was a tough assignment for these days. By coincidence, TAD ar-

rived that week and I could think of no better use than to send it to you for a subscription to a young family who have had tough sledding the past year.—A layman's letter

#### A SOLUTION

■ Some who have the misfortune to live in a diocese where the Bishop endorses the heretical decisions reached in Minneapolis may find, as we have, a way to give to the Church and God without creating havoc in their



*Now that we have examined this person and found him without backbone, we declare him worthy to be consecrated.*

consciences. I wrote to the rector of my former parish, which is in a sound diocese, and asked him if we could canonically belong to his parish. He understood our reasons and accepted us, but also urged us to attend the Eucharist regularly where we live — which we do. We continue to support our local parish, but only the local projects, such as contributing to the organ fund. That is not a final solution to the problem of course, but at least we feel that we are not contributing to the subversion of the Church.—A Churchwoman (Diocese of Indianapolis)

#### FOR THE RECORD

■ Last year the Altar Bread Department of the Community of St. Mary, in Peekskill, New York, shipped over 300,000 priests' hosts and over ten million people's wafers.

■ Charles Sidney Forbes, 85, has been an usher at the Cathedral Church of St. Peter and St. Paul in Washington for 65 years; his association with the church began when he attended the laying of the foundation stone on the Feast of St. Michael and All Angels in 1907.—Diocesan Press Service

■ The old Philadelphia Divinity School property (five acres, including a handsome chapel, a dormitory, and four other

buildings) in West Philadelphia is being purchased by the University of Pennsylvania for only \$608,000. The property has been for sale since 1974 when the school was merged with the Episcopal Theological School at Cambridge, Massachusetts, to become the Episcopal Divinity School.—Diocesan Press Service

#### FOR WHAT IT'S WORTH

■ The longest sermon on record was delivered by Clinton Lacy, of West Richard, Washington, in February of 1955: it took 48 hours and 18 minutes, and covered every book in the Bible; a congregation of eight was on hand at the close.—A parish bulletin (South Carolina)

#### FORGIVENESS

■ As a deputy to the Seattle General Convention in 1967, which started the whole mess, let me state again that the majority of deputies to that Convention had in mind "necessary" but only minor, revisions and enrichments" of the Prayer Book. Never, in our wildest dreams, did we vote for exchanging our Book of Common Prayer for a Book of Common-place Prayer — which is what is being proposed. I — and many others — now bitterly regret voting for the start of that revision. Each Sunday now, when

confronted with the 1,001-page monstrosity, I ask the Lord's forgiveness. — A Churchman (Diocese of Dallas)

#### BLESS THE BEASTS

■ Laura Geller, one of several women rabbits in the world, has become the first ordained woman to head a unit of the B'nai B'rith Hillel Foundation, a network of 200 centers for Jewish students at the nation's colleges and universities. —*The Spokesman-Review* (Seattle, Washington)

#### FOOD FOR THOUGHT

■ There are really only two effective means that the layman can use to express his displeasure of the actions of the Minne-

apolis General Convention: the wallop of the wallet and the absence of his company — and I intend to use them both. — A letter

#### BEAUTY TIP

■ For the lips — truth; for the eyes — tenderness; for the voice — prayer; for the hands — charity; for the heart — love; for the figure — uprightness. Apply freely and faithfully, and notice the change in less than a week. — A parish bulletin

#### HAPPY DECISION

■ I cannot say how happy we are that our new priest (and his wife) decided to live in the rectory next door to the church, and that he has resumed not

**F**ROM all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy and schism; from hardness of heart, and contempt of thy Word and Commandment,

*Good Lord, deliver us.*

— THE BOOK OF COMMON PRAYER

*The 1977 summer bookmark (slightly reduced); black text in Benedictine Book type, with initial letter and signature in red, on ivory stock. Rate 50c a packet of 25, postage and handling included. Please ask for bookmark 77-C (Litany). Remittance must accompany an order addressed to The Anglican Digest, Hillspeak, Eureka Springs, Arkansas USA 72632.*



only a daily celebration of the Holy Communion but also the recitation of the daily offices of Morning and Evening Prayer. My husband and I are "senior citizens" and were somewhat discounted by the previous rector as being of no great value to the parish, but we can still get around (we too are almost next door to the church — and so are a lot of other faithful souls), and, weather permitting, we can be in church, help with the responses, read the Psalter, and all the rest, and be thankful praisers of God for His great and many blessings. We can do that much.—A letter

#### HOLY GHOST/SPIRIT

■ The word "ghost" comes from the Anglo-Saxon word *gust* (of wind or breath). "Ghost" and "Spirit" are two good English words for the third person of the Holy Trinity, but your rector regrets that the Proposed Book uses the word "Spirit" exclusively; the Book of Common Prayer uses both.—A parish bulletin

#### NO KIDDING

■ A Los Angeles coffin manufacturer has discovered a booming market in alternative uses for his \$225-325 line of mahogany boxes. It started when a woman bought a coffin to make a wine rack, and soon the

firm found itself selling "lovely planters (no pun intended, evidently) and "excellent coffee tables"; one customer even wanted to line a seven-foot model with fiberglass so he could take baths in it. Across the country, in Memphis, yet another coffin manufacturer is selling personalized coffins — they come with eight-inch letters, available in sky blue, desert sand, harvest gold or sapphire, to be attached to the inside lid of the coffin, or, if the buyer chooses, the insignia of a favorite club or organization can be substituted for the middle initial.—Taddled from *Moneysworth*

#### MAKES THE HEAD SWIM

■ To read in a diocesan newsletter to its priests that a woman minister "became the part-time Shared Community Pastor of the Episcopal Church and the Presbyterian Church in . . ."

#### CORRECTION CORNER

■ TAD's record keeping on bells obviously didn't ring true. Thanks to ap-peals from several readers to set the record straight, we are happy to report that there are at least eleven bells in the United States (all of them hanging in the Cathedral Church of St. Peter and St. Paul, in the City and Diocese of Washington) that are heavier than

the largest (2,900 pounds) we reported in our ITAD77. For that record, the eleven range in weight from a mere 3,470 to a whopping 24,000 pounds. (We hope that no reader will write in to say we toll you so!)

■ A Diocese of Rochester Churchman has called us on saying in TAD, "Many terms or words are not found in the Bible: . . . Easter . . . , and the like." He refers us quite properly to Acts 12:4 in the Authorized Version.

#### MISSED THE POINT

■ In his address to the recent Convention, our new Bishop urged us to do all sorts of things, but not once did he recommend that we teach and practice the faith — and I had thought all along that that was what our holy religion was all about — and why there is a Church — to praise God and save souls.—A letter

#### SAUCE FOR THE GANDER

■ Why is it that some bishops are threatening to depose priests who in good conscience disassociate themselves from the bishop because of the abandonment of the faith by the House of Bishops at the latest General Convention, yet do nothing about the bishops who "in good conscience", and against the canons of the Church, ordained those

eleven Philadelphia females. If an "I'm-not-with-you" priest can be deposed, why can't the same be done to an "I'm-not-with-you" bishop?—Submitted

#### EMBODIMENT

■ The Book of Common Prayer is not only a handbook of public worship, it is also the embodiment of the Church's teaching as expressed in devotional practice. More than that, it is a spiritual binder for Church people everywhere and connects them with the faithful of bygone ages who have passed on their treasures of worship, tried and tested in the common desire to learn best how to worship God, "in the beauty of holiness".—I Bishop of Eau Claire

#### MAKES THE HEART SAD

■ To read, in a letter from a Churchwoman: Several years ago my home parish was cited by a national periodical as one of ten outstanding congregations in the United States. We were a family in Christ, working, praying, and playing together: we met our budget and filled our church to overflowing at festival occasions. Now, vestry meetings have become ugly shouting matches, attendance is down, pledges have been cut drastically or not renewed, the parish activities have become

ego trips for a small group of self-seeking people, and the church seems an empty shell from which the Holy Spirit has withdrawn.

■ To read in a layman's letter: We elected [to be consecrated our next bishop] the most radical priest of the lot. The bishops are sure to give their consents.

■ To read that recently three physicians from the U. S. Department of Health, Education and Welfare presented a paper to the Association of Planned Parenthood in which they proposed that unwanted pregnancy be classed as a "sexually transmitted disease with abortion being the best curative".

■ To read in the public press that when the Orthodox Ecumenical Patriarch, in Istanbul, knowing that some Anglican women were already "ordained" to the priesthood, rejected the idea of female priests, the Archbishop of Canterbury replied, "We hold that those who see [the practice] to be right should be free to act accordingly".

■ To read that more than 25% of the pregnancies in Connecticut end in abortion (up 20% from the previous year), more than one-third of which are for women under the age of twenty.

■ To read in the bulletin of a large metropolitan parish with four priests and two deacons, all resident, on the staff that

nobody was available to say Daily Morning Prayer on Saturday, nobody was available to say Daily Evening Prayer at all, and that the Eucharist was celebrated only twice on weekdays.

■ To note that the address of the new editor of a homosexualist periodical "for Episcopalians" is that of a training school for priests of the Church.

MAKES THE HEART SAD & GLAD

■ To receive from a recently ordained priest a copy of a letter from a member of the parish in which he serves as a curate: "Just a note to say how I appreciated and enjoyed your visit yesterday. In the twenty years we've been members of the Church (two parishes elsewhere and two here), and with a son in the boys' choir for five or six years, no member of the clergy has come to see us until you did. It's a good feeling to know that somebody knows who you are, and would care for you in time of need."

#### GOOD QUESTIONS

■ How can the Church survive if our bishops attack priests and people in secular courts to take away their altars and sanctuaries? How can our tithes and offerings, given for the service of Christ and His Church, be rightly used by any bishop to hire attorneys to take away

from our brothers and sisters the very place of their worship and impede them in the practice of their religion?—From a letter in *The Living Church*

#### HOW ABOUT THAT

■ A Phoenix, Arizona, company says it will market individually wrapped communion wafers packed in grape juice (rather than wine) for mail-order use by religious radio and television shows.—*The Wall Street Journal*

#### HERE WE GO AGAIN

■ The Standing Commission on Church Music will ask the 1979 General Convention to authorize the production of a collection of texts and tunes for a revised hymnal to be presented for approval in 1982. Commission members said that if the proposed hymnal is to contain service music — as the present book does — together with the greatly expanded range of texts both for the Eucharist liturgy and for Canticles in the Proposed Prayer Book, a revised hymnal would probably be a very large book.—From Diocesan Press Service

#### THE LIFE OF PRAYER

■ A prayerful man is a man who always prays but not one who is always saying prayers. A life of prayer is not a life

spent on one's knees, incessantly talking to God: it is a life wherein man is always conscious of God within and without him, above him and below him, over, under, and all around him. To be a man of prayer is to be a man whose every thought, word, and deed is not about God but directed to God — a man who eats and sleeps and works and laughs and cries, suffers and rejoices, triumphs and even fails in God and for God's honor and glory.—Father Raymond, a Trappist monk

#### AMEN

■ The doctrine of the communion of saints is indeed "comfortable". The saints do not go to conventions, they do not adopt resolutions, and they do not join picket lines — and they are always there when you want them.—A letter

■ THE FATE OF THE PRIESTHOOD DEPENDS ON THOSE WHO EDUCATE FUTURE PRIESTS — Headline in a Church paper

■ How good it would be to hear a newly-consecrated bishop say, "I intend to teach the faith and practice it, and do all I can to see that my priests and people do the same."—The editor of a diocesan periodical.

■ Even more than a cheerful giver doth the Lord love a cheerful receiver.—A parish bulletin





## IN QUINTUPLICATE

Currently we have five or more requests for each of the of the following books, none of which is in print in the United States:

Albright, Raymond W., *A History of the Protestant Episcopal Church*;

Belton, C. G., *A Manual for Confessors*;

Bicknell, E. J., *Theological Introduction to the 39 Articles*;

Dix, Gregory, *The Theology of Confirmation in Relation to Baptism*;

Grant, Frederick C., *The Gospels*;

Kirk, Kenneth E., *The Apostolic Ministry*; *Some Principles of Moral Theology*; and *The Vision of God*;

Mascall, Eric L., *Christ, the Christian, and the Church*; and *Corpus Christi*;

Quick, Oliver Chase, *Doctrines of the Creed*;

Ramsey, Arthur Michael, *An Era of Anglican Theology*; *The Gospel and the Catholic Church*;

Spielmann, Richard M., *History of Christian Worship*;

Staley, Vernon, *The Ceremonials of the English Church*;

Stevick, Daniel B., *Canon Law: A Handbook*;

Taylor, Vincent, *The Gospel According to St. Mark*;

Thornton, Martin, *English Spirituality*;

Waddams, Herbert, *A New Introduction to Moral Theology*; and

*Ritual Notes*, both those compiled by Henry Cairncross and those of E. C. R. Lamburn.

Books should be marked "SPECIAL FOURTH CLASS RATE: BOOKS" (to insure the most favorable postage rate), and addressed to: Operation Pass Along, Hillspeak, Eureka Springs, Arkansas 72632.



LET EVERY minister endeavour to be learned in all spiritual wisdom, and skillful in the things of God, for he will ill teach others the way of godliness perfectly, that is himself a babe and uninstructed. An ignorant minister is a head without an eye; an evil minister is salt that hath no savour. Every minister, above all things, must be careful that he be not a servant of passion, whether of anger or desire; for he that is not master of his passion will always be useless, and quickly will become contemptible and cheap in the eyes of the parish. —Jeremy Taylor in *Rules for a Priest*

# THREE QUESTIONS

THERE are three questions I want to ask those who favor the ordination of women: indeed I have asked these questions repeatedly and as yet have not had an answer.

1) *Why should the burden of proof rest on those who wish to remain faithful to scripture and tradition?* The statement, repeated ad nauseum, "There are no theological reasons against the ordination of women" means simply this: we can do whatever we wish unless the Scriptures or our theology explicitly forbids it. When it comes to substantive matters of faith and practice, surely any change ought to be based on sound theological or biblical reasons. What are the theological reasons for the ordination of women? We should not ask, "Why not?" but "Why?" So far nobody has been able to give me a compelling reason that suggests that we ought to do this, other than it seems to be the spirit of the age.

2) *How does one distinguish among the myriad voices of the age just which is the voice of the Holy Ghost?* We are told repeatedly that the change is the will of the Holy Ghost. How do we know? What are the tests

by which we "try the spirits whether they be of God"? The only test I know is whether the Spirit is speaking in harmony with what the Son has said. The whole quotation is: 'Beloved, believe not every spirit, but try (i.e., test) the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of the anti-christ, whereof ye have heard that it should come . . . (I John 4:1-3) Now I hear the same "spirit" that is telling me to ordain women also telling me that Jesus was time-bound and culturally conditioned, or even that He had a defective God-concept . . . or that the Church has had a defective God-concept because of a certain cultural deprivation. We find women's liberation to be a current phenomenon, and I cannot quarrel with much of what it advocates. On the other hand, we also find *The Total Woman* to be a current phenomenon, supported by hundreds of

thousands, if not millions, of intelligent women, many of them Churchwomen, and we reject it out of hand because it has a Biblical and fundamentalist flavor, because it presumes to believe and act upon what the scripture says: I find this very strange. Our religious "leaders" ascribe to the Holy Ghost a position that departs from the scriptural norm and even contradicts what Jesus did, and repudiate a position that is based on the Bible.

3) *How do you apply the test of Gamaliel?* We are repeatedly told that this will in time prove whether it is right to ordain women. The reference is to the fifth chapter of Acts, and the specific quotation is: . . . if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. We are also repeatedly told that it is okay to ordain women because the "other" Protestant Churches have long ago done so. What we are not told is that even after decades of having women ministers those "other" Protestant Churches have not accepted them. The women are constantly complaining that

they are discriminated against in job placements, that they are given jobs as directors of religious education or assistant ministers, but that when a congregation gets ready to call a pastor (rector), the women are passed over in favor of men. Is this just more of the same male chauvinism, or is it perhaps something which is of men coming to naught? You know what will happen; the priestesses will have the same problem as the women ministers, and they'll come back to the next General Convention complaining about discrimination and insist on "consciousness raising" so that they will be acceptable to congregations as rectors. How many generations must pass before we get the notion that maybe Jesus knew something profound and mysterious about sexuality that our modern psychologists have missed, and that it really was of men? If that should come to pass, how do you tell a women who has been exercising priesthood for years that she really is not a priest, and that the sacraments she has confected are not for real? We've got problems, my friends.—A parish priest (Diocese of Dallas)



*Woe unto them that call evil good, and good evil . . .*

—Isaiah 5:20

# LANGUAGE & LITURGY

CANTERBURY no less than Rome has assayed to eclipse its linguistic heritage in the arrogant and vainglorious pursuit of popularity; the Tridentine rite, a distillate of superb seventh and eighth century masses, composed when Latin prose was at its zenith, is now being forced into almost total desuetude. Similarly, the [English] Book of Common Prayer and the Authorized Version [of the Holy Bible], themselves products of English at its apogee, have also been in large measure sacrificed to a modern gibberish of hitherto unsurpassed ugliness and banality.

Those measures, far from attracting the young or garnering the uncommitted, have merely affronted the faithful. No less important, those agnostics who, despite their scepticism, were

attracted by the euphony of the rhetoric and the splendor of the Churchmanship, have now been alienated.

In the Church of England, where comparison is possible on account of permitted options, it is conspicuous that in places where they use the liturgies of 1662 and 1928 (Series I), congregations have diminished little, indeed in some cases there has been a notable waxing in numbers and enthusiasm. In striking and dismal contrast where the hideous Series II and III [England's equivalent of the Proposed Book] are used, often further debased by readings from the phraseologically repulsive New English Bible, congregational atrophy has proceeded apace — often to ecclesiological redundancy—A letter in *The Guardian* (Manchester)

## NO APPEASEMENT

WHILE at lunch recently, a man approached me and accused me and my parish of being schismatic. When I quickly countered that I did not accept his accusation, he appeared nervous and hostile. I smiled and asked him what he

meant by the term "schismatic". He evaded my question, but I repeated it immediately. Instead of answering my question, he proudly said that he was a lay reader at a certain prestigious suburban parish, as though that position automatically invested

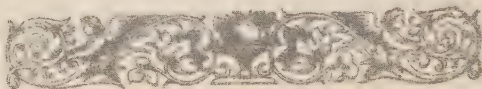


him with the wisdom and right to make accusations against another parish.

Like a chameleon, he ran for the protective coloration of his Church association to make himself appear to be wise, clean, and whitewashed. Before our conversation ended, I asked him about the positions that his parish had taken on various issues, and groups that it had spon-

sored. He was either ignorant of his parish's financial and moral support of violent groups and implicit approval of anti-Christian value systems or did not choose to discuss the sensitive matters with me.

If we follow our Lord, we do not have to tolerate wrong or appease the aggressive mockers and the belligerently ignorant.—A parish priest



## CHOICE

AT THE heart of the Genesis accounts of the fall of mankind, there is one simple truth that stands out, that almost from the very beginning man elected to abuse his freedom of choice and preferred evil to good. Men today seem to exhibit the same inability to see evil for what it is and to prefer it to good. Man's insatiable hunger for narcotics, the abandonment and abuse of innocent children, abortions performed because of inconvenient pregnancies, unnecessary strife and quarreling in parishes, and a general disinterest in the welfare of the poor and the afflicted, all are indicative of a people, as the Articles of Religion put it, "inclined to evil".

Fallen though he is, man is yet redeemed by Jesus Christ in and through the Holy Catholic Church man has all the means of finding that wholeness and peace of soul that God wills for him to possess. If he chooses, as did Adam, to ignore the greater good for present evil satisfaction, he has nobody to blame but himself; even if he chooses to ignore the grace of Christ offered to him, man has something that Adam could not know: the mercies of Jesus Christ brought to him in the Word and the Sacraments of the Catholic Church. The situation is never hopeless unless man chooses to make it so.—Taken from a parish bulletin (Diocese of Dallas)



# ACCORDING TO—

- An editorial in *The Living Church*: Active [Church] membership declines because the Church no longer represents its traditional self — not the judgmental image as some see it, but its distinctive image as a vessel of grace whereby one is assured of God's love despite one's infirmities, and receives power to deal with one's self in the face of those infirmities.
- A parish priest: The oftener I ready myself for the daily services in our parish church, the more I rejoice in the happy knowledge that always our first duty is to worship God, and that everything we do should be directed to that holy purpose.
- *U.S. News & World Report*: Tax-law changes make it imperative that people update their wills, take other steps to prepare for passing property along to their heirs.
- A college professor: More than any time in the past twenty years, we are seeing the resurgence of a liberalism that, to use Niebuhr's phrasing, proclaims that "a God without wrath

brought man without sin into a kingdom without judgment through the ministrations of Christ without a cross."

- A diocesan publication: One of the most notable and, yes, most enjoyable aspects of the Proposed Prayer Book is its flexibility. Some people have called the new book the "May Book" because so many of the rubrics say what may be done rather than what must be done.

- A layman's letter: If lay readers and deacons are going to read portions of the service, they should have some lessons in speech and quit "talking through their teeth".

- Walter Hoving, Chairman of Tiffany and Company, the world's foremost jewelers: I never know when the Spirit's going to move me. I believe in the Lord Jesus Christ: He leads me and He leads this company. We need Christianity to be as strong as communism; we need a religion as fanatical as theirs. I'm not a boss; I'm more of a chief servant, just as Jesus Christ was a chief servant.



*Heresie is the school of pride.*—George Herbert (1599-1633)



# PARISH PROTEST



AS THE days go by following the fiasco at Minneapolis, there is one area of our Church's life which I believe many Anglo-Catholics have not heeded as they should: Support of the National Church Establishment. There is no doubt in my mind that the General Convention was manipulated, and that the 815 power structure was the primary mover and culprit.

I would respectfully and strenuously suggest to all parish priests and vestries that they immediately reduce their giving in the proportion (or even greater) that their diocese contributes to 815 [the national headquarters on New York's Second Avenue]. We have only one truly effective means by which we can make our voice heard, or our impact felt, in our Church; that is through our pocketbooks. Our parish has taken that action

and happily a number of others in our diocese are following suit.

Our parish is pledged to give this year to missions more than we gave last year, but we are going to give it directly to mission work that forthrightly teaches, believes, and supports the Catholic faith of our Church. I hope and pray that everybody who is truly concerned about what the liberal humanists have done to our Church will strive to see his parish reduce its giving to the national Church. Even though an earlier commitment or pledge has been given, inform your diocese that you are now reducing it! Withhold, withhold, withhold — that is the primary and most effective way of restoring sanity and Catholic truth to our beloved Church. — A parish priest in *The Living Church*



*Where do you begin to wage peace and not war? In yourself, first; then in your family; then in your community. If we of the household of Christ be not men of peace and at peace with each other, how can the world have peace?*

—The Bishop of Western Michigan

## TRAGEDY

**A**SIDE from Rite I in the Proposed Prayer Book, in which our Lord God is addressed in a centuries-old worshipful way, the book, or 99 % of it, addresses Him as "you" and "yours" instead of the customary "thee" and "thine".

The radical change in words is no mere semantic matter, regardless of what our "liberated" friends say: it is a serious attempt to reduce the relationship that ought to exist between Almighty God, creator of heaven and earth, and His creature, man. For thousands of years, going back to the Hebrew roots of our relationship to God, the holiness of the Creator was, and is, so awesome that to address Him in the same manner as we creatures address other creatures is so repugnant and deeply irreligious that only a humanistic and materialistic cult would ever dare to do so.

To find that so many members of the clergy, from bishops on down, and so many laymen, from chancellors and trustees on down, have been engulfed by such a thoroughly modernist trend, which they call "progress", is one of the tragedies of our time and inheritance. Someday, if those highly-placed and

influential people ever stand in the awful and holy presence of God, they will find that to address Him as "you" and "yours" is inadequate, disrespectful, and indeed blasphemous.—A parish priest (Western New York)



## QUARTER WATCH



**C**ITING "Prayer Book, priestesses, and perversion, and not necessarily in that order", as the reasons, St. John's Chapel, Monterey, has disassociated itself from the Diocese of California and repudiated the actions of the 65th General Convention. Declaring that the bishops of the Episcopal Church had violated their own vows to uphold their Church's constitution, the resolution stated that St. John's shall continue to uphold and propagate the historic faith, order, doctrine, and sacraments of the Church.

¶Hillspeak is looking for one or more copies of Ann Proctor's very valuable, very sensible *Background to Marriage*. If you would like to send us your



copy, address it to: Hillspeak Library, Hillspeak, Eureka Springs, Arkansas 72632; be sure to send it by the special book rate.

¶Hearty thanks and blessings aplenty to the person in zip code area 066 who sent us a Federal Reserve portrait of Andrew Jackson, and an Easter offering envelope with "Bless you all", but no name, written across it.

¶A TAD reader, who will be 77 this year and sent his TADollar in early to mark the event, is looking for a German translation of the Book of Common Prayer, either the 1892 or 1928 edition. If another TAD reader has a copy, it should be sent to: *The Anglican Digest*, Hillspeak, Eureka Springs, Arkansas 72632.

¶Our thanks to the alert reader in the Diocese of Albany who called our attention to our misuse of the word "between"; between implies two, if more than two, among should be used.

¶On St. Andrew's Day (30 November), 1927, four Sisters of St. Margaret (Motherhouse: Boston) arrived in Port-au-Prince, Haiti, to establish St. Margaret's Convent, and, a year later, took charge of the Cathedral School of the Holy Trinity. As the Sisters approach their fiftieth anniversary in Haiti, Holy Trinity School (as it is

now called) and the new Vocational School (opened in July, 1974) have a combined enrollment approaching 2,000; in addition the Sisters operate a school for the handicapped, a day school for children and adults, and a home for elderly women.

¶The 150-year-old parish hall of 230-year-old St. George's Parish, Road Town, Tortola, British Virgin Islands (Diocese of Antigua, Province of the West Indies), was recently selected for a postage stamp to memorialize its use by the territorial legislative council from 1950 to 1957.

¶The Rector of St. Wilfrid's Parish Church, Sarasota (Diocese of Southwest Florida) is the official Chaplain of the Ringling Brothers and Barnum & Bailey Circus.

¶Hearty thanks to the unidentified benefactor in Camden, New Jersey, who sent Operation Pass Along a copy of *The Oxford Dictionary of the Christian Church* in excellent (almost mint) condition. It was passed along, Sir or Madam, to a seminarian in Kentucky the same day that it was received at Hillspeak.

¶St. Christopher's Church, Boulder City, Nevada, is in need of copies of the Book of Common Prayer and *The Hymnal* 1940; a fire recently destroyed

the sanctuary and gutted the interior of the church. Books, and other donations, should be sent to the Rev'd Clark A. Tea, 400 Utah Street, Boulder City, Nevada 89005; it might be a good idea to drop him a post card first to be sure that books are still needed.

¶Hearty congratulations and best wishes to the Girls' Friendly Society (GFS) which is celebrating this year its 100th birthday in the United States. Founded in England in 1875 its first American chapter was organized in Lowell, Massachusetts, in 1877. The GFS is 33 years older than the Camp Fire Girls, 35 years older than the Girl Scouts.

¶The 100-year-old parish Church of the Incarnation, Detroit, Diocese of Michigan, with

its rector and 200 communicants, has been received into the Antiochian Orthodox Christian Archdiocese of North America.

¶Trinity Church, at Broadway and Wall Street in downtown Manhattan, has been designated a National Historic Landmark and listed in the National Register of Historic Places by the National Park Service. The present church was built by Richard Upjohn and completed in 1846, and has been recognized by the New York City landmarks commission as "one of the monuments of Gothic Revival".

¶If rejecting the Holy Ghost (that is refusing to credit the Holy Ghost with a particular action) is the "unpardonable sin", would not crediting the Holy Ghost with a particular

----- clip and mail -----

III-77

If your birthday anniversary falls in October, November, or December, please detach the special envelope from your calendar, place your TADollar(s) in it, stamp it, and mail it; if you have lost the special envelope, one of your own will accommodate your TADollar(s); just address it to *The Anglican Digest*, Eureka Springs, Arkansas 72632 — and so keep the little magazine coming to you and going to others for another year. Happy Birthday!

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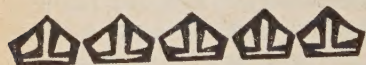
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action that obviously is not His doings be equally unpardonable?

¶The firm of Alec R. Allenson, theological booksellers, located in Naperville, Illinois, now has also a retail outlet in Chicago: 29 West Jackson, 60604 (312-663-1344).

¶Did you know that there are some four million Anglicans in Uganda — more than in the United States, more than in Canada — out of a total population of only fourteen million?



¶Silvano Goi Wani, 61, a priest since 1944, consecrated Assistant Bishop of North Uganda in 1964, and most recently Bishop of Mali and West Nile, has been enthroned as Archbishop of the Church of

Uganda, Rwanda, Burundi, and Boga-Zaire in succession to the late Janani Luwum.

¶On the Thursday following Sexagesima Sunday, Scott Field Bailey, 60, a priest since 1942, consecrated Suffragan Bishop of Texas (see city: Houston) in 1964, and translated as Bishop Coadjutor to West Texas (see city: San Antonio) in 1976, was enthroned as VI Bishop of West Texas, in succession to Harold Cornelius Gosnell, 68, retired.

¶In the Cathedral Church of the Incarnation in Garden City, on the Saturday before Trinity III, Robert Campbell Witcher, 50, New Orleans-born and Louisiana-educated, a priest since 1952, and consecrated Bishop Coadjutor in 1975, was enthroned as VI Bishop of Long Island, in succession to Jonathan Goodhue Sherman, 69, retired.

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